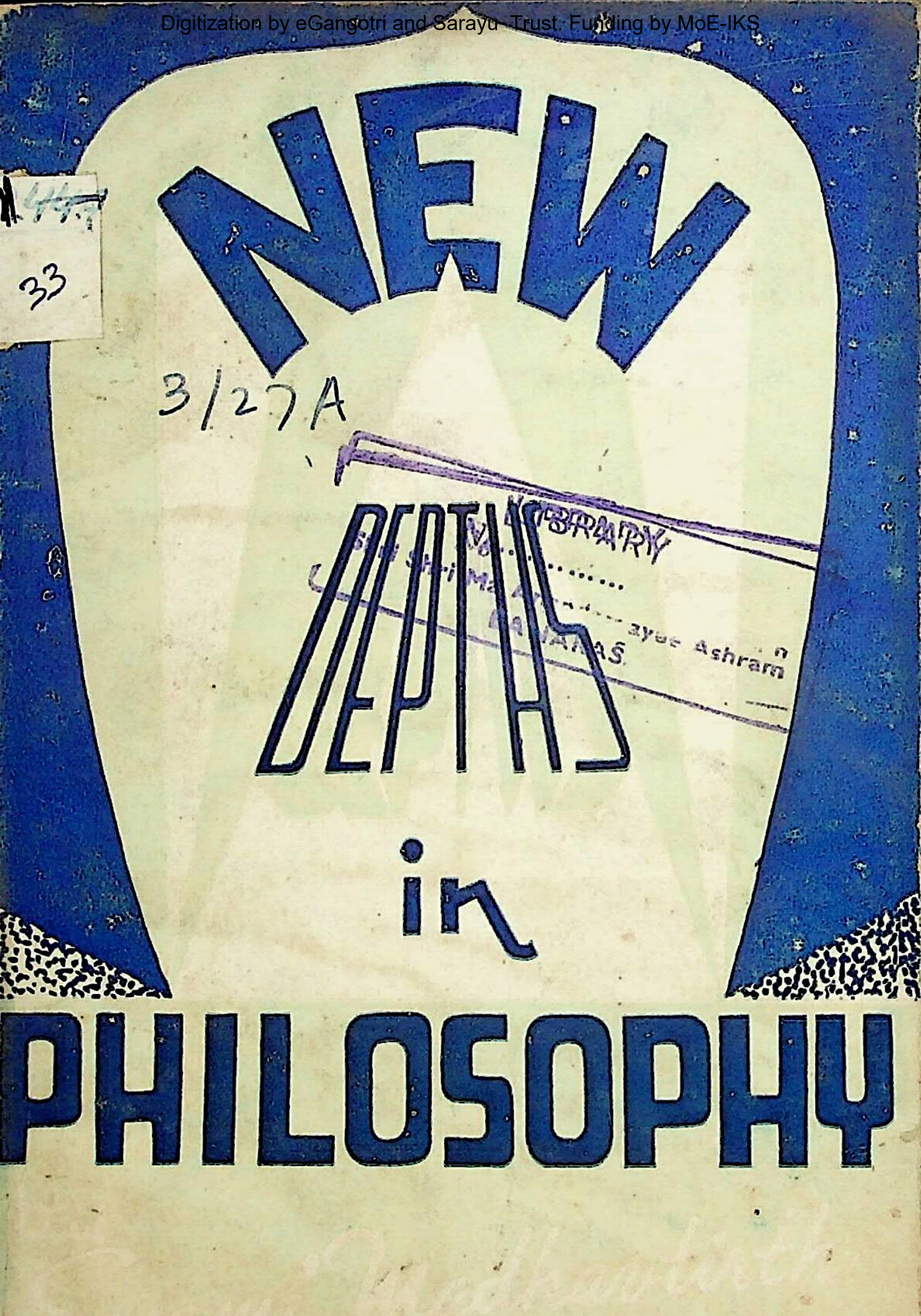

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NEW DEPTHS in PHILOSOPHY

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1. In the case of political or economic regeneration, larger units or groups are more useful. If cultural advancement is to be made, we should have smaller units or the Ashram system, so that teachers can give personal attention to each student. Besides there should be 'right kind of teachers.
2. In cultural improvement, there is a plan for the whole life and this leads to reduction of population by moral means. In economic improvement, there is only a five-year plan.
3. If population is not controlled, production and distribution will have no end and there will be no end of new laws and new taxes. The methods of collected are also becoming more irritating.
4. In basic education, manual labour is required from students to defray teacher's salaries. Formerly the teachers were Brahmins and they were allowed to beg for their food & c. This was considered an honourable method. It gave integral education and reduced the cost of education.

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Introduction

The first chapter of this book begins with quantity symbols. These have a close relation with our present social philosophy.

In ancient India, the moral life of man or Dharma was so organised as to give :—

1. Good cultural progress upto the end of human life.
2. Preparation for a good re-birth in a cultural family after death or salvation from birth and death.

The present social workers give us some help only during the period of present life-time. They do not help us to conquer the pains of birth and death. Therefore, they produce a very poor philosophy of life. As the population is increasing by leaps and bounds in all countries, proverty and unemployment is increasing and social and political workers want to wage war against these. For this purpose, they want to increase the wealth of their nations. Their principal occupation is to provide food, shelter and clothing and to help the individuals in adverse circumstances. They count how many men have been benefitted economically. These are called quantity symbols. The defects of this philosophy have been examined in a chapter I of this book.

Out of the four aims of life viz. economic, social, moral and spiritual (धर्म, अर्थ, काम and मोक्ष), when मोक्ष or salvation was the chief aim of life, education was controlled by the Church. Now अर्थ and काम i. e. money and sex are considered as the main aims of life and therefore the education of the people is controlled by the political ministers of the state.

The Upnishads say that "not by wealth, not by actions, not by progeny, but by renunciation is immortality to be reached." As one life is too short to achieve spiritual knowledge, men must be born again and again. We require those kinds of teachers who will help us to be happy also in the lives after death, until the veil of ignorance drops and we become aware of our divine nature and get salvation from birth and death.

If this ideal is kept before the society, there must be, as a pre-requisite, family planning or a plan for the whole life. This will automatically bring control on population. This will require plain living and high thinking. New kinds of histories, without dates, will also have to be prepared. The direction of our social service will have to be changed and the uncultured men will have to serve and respect those who are highly cultured. For this purpose a higher and cultured class must continuously exist in the society, a class which will show how to conquer the pains of birth and death. Other pains are of minor importance.

Under the present democratic system of Government, rights are based on adult franchise. i. e. people are supposed to have equal capacity to enjoy equal rights and to undertake equal responsibility when they attain a certain age. According to the Indian social philosophy, all cannot undertake equal responsibility and therefore all cannot get equal rights. Rights must be based on responsibilities, duties and obligations, which a man must undertake towards the society and the nation. From this point of point of view those who are more cultured are satisfied with less consumption and will keep a limit for the married period of life. Those who are less cultured will increase population, will increase their necessities and will require the society to increase production. They are a burden to the society and to the nation. Therefore, they must be given less rights than those who are more cultured and who have more control over their senses. This will result in a new kind of Varnashram system but it will improve the condition of the Indian society and the Indian nation. The western method of giving equal rights to all will lead to the downfall of democracy. India should adopt its own method and should give voting power only to the cultured class i. e. to the class which will undertake certain moral responsibilities. This means that there should be direct election.

In ancient, India the cultured class:of Brahmins, undertook the responsibility of the education of the whole society, by begging for their food and without receiving any salary. At present even with highly paid educational officers of the state, people are not getting integral education and students are not getting sufficient control over their senses with the result that consumption becomes greater than production and the state has to increase taxes to meet the needs of larger production. When the education was controlled by the Brahmins, poverty and simple life was considered a virtue and there was a competition among the society on the question of "how little a man can have." Under the present loose system of society there is a competition on "how much a man can have." M. Gandhi tried ro create a cultured class of plain living with spinning wheel and white caps but as it was not supported with high thinking, there came a callapse of culture in India in the after–years of his life and after his death. Now the society gives more value to workers than to thinkers. But workers are not able to undertake more responsibilities than the class of cultured thinkers.

The Prime Minister of India Pandit Nehru wants the officers of the State to keep a close contact with ordinary men and villagers but the following situation prevent them from doing this:–

(1) The Officers have too much work to do.

(2) They are not as highly cultured as the Churchmen of ancient India.

(3) The population has increased so much that it is impossible for them to get time to look into the private life of every individual. Even teachers are not able to give sufficient attention to every student.

(4) There are some persons in villages who are full of inertia. They cannot be improved without some kind of punishment. They only understand the language of authority.

By too much activity, a man gets no time for spiritual contemplation. He changes his available time into social or national space. Then no time is left for him to understand what will happpen to him to-morrow or what will happen to him after death.

Let us take into consideration the two modern examples of the lives of two great sages of India viz Shri Aurobindo and Shri Raman Maharshi. In his early life, Shri Aurobindo was a great politician and a social worker. But he saw the mistakes of over-activity. Therefore, he retired to Pondichery and passed 40 years in solitude at one place. He changed national space into spiritual space. Shri Raman Maharshi remained at one place for 54 years and conquered time and death. He also changed space into time. Therefore he did not like to move about.

Modern social workers and State ministers are very active, they are moving very fast and are changing their time into space with the result that they have no time for spiritual contemplation. They are not able to conquer time and death and are giving a wrong lead to the people by giving them secular education.

The total welfare of the individual is the permanent concern of thc State. It is not sufficient to show gains merely in political and economic spheres. Mere economic productivity will not improve the standard of living of the people. Crores of rupees are spent for increasing temporary conveniences. The original Hindu law embodied in Manu's Dharmashastra which largely moulded the thought and character of the people had four aims in life viz economic, social, moral and spiritual, of which spiritual was the main aim. That process consisted of the separation of the cultured class (who could advance) from the uncultured (who could not advance.) It resulted eventuality in untouchability but it gave spiritual giants and high class sages to the society. When the question of higher culture is under consideration, some kind of separation will have to be made. The committe appointed by the Government of India for social welfare has also recommended separation of institutions for delinquents from those for destitutes and orphans. Their investigation has revealed that the majority of criminals went astray before the age of 16.

A fundamental cause of the poverty in India is excessive population (vide page 22 of the social welfare pamphlet issued by the Government of India.) There has been a steady rise during the past three decades The result is an increasing pressure on all the resources of the country. The remedy is family planning. Many reformers are advocating contraceptives. They are used by the upper class, so that we are now getting more increase of population in the lower class than in the higher class. Family planning will not succeed unless there is a planning for the whole life of 60 years. This can be planned as follows.

1. First 24 years for education (including religious education.

2. Age 24 to 36–Married period.

3. Age 36 to 48–Vanprastha (Celibate) life when the husband and wife should live as friends.

4. Age 48 to 60–A full retired life like a Sanyasi for giving whole–time attention to God with a view to conquer time and death.

At present, many persons have no control over their senses because there is no plan of life for the whole period.

There is now an infant mortality in India of 127 per 1,000 live births. As there is an increase of 13,000 men per day in India, there is an infant mortality of 1651 daily in India, which is the highest in the world It is also estimated that 20 women die in child birth for every 100 live births. This gives the rate of 260 woman deaths per day at the time of child-births (vide page 13 of Social welfare Bulletin, Govt. of India.)

All these evils are the result of secular education given by the State ministers which permits the social happiness to full enjoyment of the five senses during the period of the whole human life. Rs 340 crorers have been ear-marked for social services such as health, education, labour, housing, social welfare, employment, the welfare of the backward classes and rehabilitation of displaced persons, but none of these services enable the people to conquer time and death. The total demand of the Planning Commission is Rs. 2069 crores. For raising this amount, more taxes will have to be levied on the people. This will result in more laws, more bills and more committees, and a large number of independent elements.

Sexual love becomes more attractive to many persons because at the time of Union, individuality and outline are temporarily lost. Then it becomes a temporary spiritual Union. If we train people to lose individuality (i. e. ego) and to lose time–space divisions by religious education, they can get a similar but better happiness and eternal bliss.

If Indian culture is to be improved, there must be control over consumption and control over population by means of the 60 years plan of life mentioned above. A right culture enables a man to conquer time and death. This is not provided in any plan of the Govt. of India. This requires control over sensual pleasures and integral education. Those ministers who have no plan of life for their own whole life cannot give a plan for a whole life to others. For this purpose, the public will have to take help from saints and sages. But, under present circumstances, peoples' whole life is spent after securing food, shelter and clothing. They have no spare time for higher culture. Those who have not sufficient time cannot conquer time and death. In the city life, people are changing their time into space from morning to evening.

The ancient Indian culture enabled the people to conquer time and death by changing space into time For this purpose, we require concentration of mind at one place, as seen in the lives of Shri Aurobindo and Shri Raman Maharshi. Then only we can change space into time and we can get an eternal life, beyond birth and death. This requires a non-secular (integral) education. I have explained this subject in this book and in two separate books " Should the State be secular ? " and " integral education. "

For military service, we select right kind of men, others are untouchables; for air pilots, we do make a very careful selection, all are not given equal rights to move planes; for hospitals we require specialists for special diseases. Why should we then not make a careful selection in the case of school teachers ? Only those teachers who have controlled their senses and who may be leading a celibate life and who may have a religious and moral tone in life should be selected as teachers. Then only we shall be able to bring sensual control in the social life, then only we shall be able to control population and reduce the number of independent elements This is also the opinion of the late Chief Minister of Bombay Mr. B. G. Kher, who kept the portfolio of education. Those who have no control over their senses should be treated as untouchables for the teacher's profession. All cannot be given equal rights for all kinds of work.

The last chapter of this book treats of the qualifications of teachers. Middle chapters explain the nature of Maya or ignorance and how these can be conquered by the methods discovered by the latest science :and by means of integral education.

Two recent reports in the United States have stressed the danger of over–emphasis on group research, there being no substitute for the single human mind following independent lines of scholarly research. Therefore, the Government should cease to form committees (whose members have pressure of work along old ruts) and give encouragement to individuals possessing right observation and right thinking. Like the Rishis of ancient India, they may enable us to see the seven higher worlds and seven lower worlds and to understand in one hour the cosmic history of the four yugas.

We should not limit our history to the Christian era of a few hundred years and our geography to this small planet (earth).

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Post. Valad
Ahmedabad–Prantij Rly.
1–1–1956

Swami Madhavtirtha

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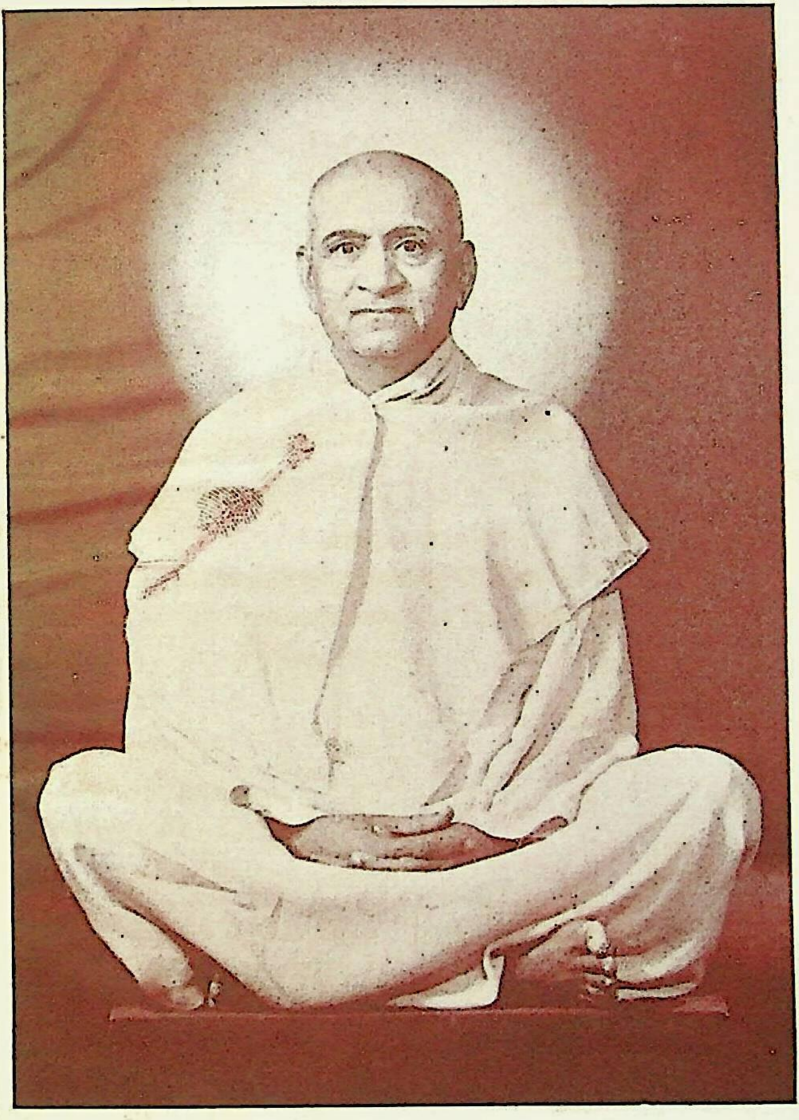

Swami Madhavtirtha

NEW DEPTHS IN PHILOSOPHY.

CHAPTER 1. Quantity.

The following causes have created quantity symbols in modern life :-

1. Increase of population;
2. Increase of machines;
3. Increase of physical enjoyments;
4. Erroneous education;
5. Control of education by the State instead of by the Church.

When quantity increases beyond manageable limits, it leads to immorality. Then there is a continued differentiation of knowledge and social disorganisation. In the age of quantity, inner dissociation increases in the minds of man. He develops intense personal ambitions chiefly in economic advance and material progress and rejoices in a large family. He does not find an adequate principle of integration. Religious power becomes unable to control such increasing complexities. Its power gradually passes into the hands of political elements and then in the hands of economic elements.

A new kind of objective life is being developed in recent years. It is the development of quantitative method in scientific theory and practice, in technology and industry, in individual and state capitalisation, in warfare and socialistic pattern of society. It is the development of one into many. The symbols of number and quantity are appropriate to the enumeration, analysis, standardisation and accumulation of magnitude but they neglect order, spiritual development, structure and quality. The meter, the second, the horse-power, the vote, the five-year plans are quantity and number symbols. They encourage man to go ahead without considering the methods by which the quantities are obtained.

The consequent damage goes far beyond the academies and workshops All thought and action suffers from the general belief that the quantitative aspect is the determining factor in every phenomena. It is the instrument through which social, political and economic power is actually developed. But thought and society disintegrate under the influence of quantity. All magnitudes have equal status before the laws of elementary arithmetic, whose operators recognise no distinction between the lower value and the higher value. In social applicatian, the quantity concept sets no limit to pursuit of wealth or physical enjoyments. It bears no relation to the general order of values, especially to the spiritual outlook. Gradually, the quantitative method escapes the control of human organising process and leads to immorality in many spheres of life. As the old religious equilibrium cannot be regained, man wants continuous development without knowing the aim of life. The human life becomes mechanised. through mechanical industry, even through the spinning wheel and the mechanical way of thinking. This has intensified dualisms and has created statistical laws, which takes a man away from the subjective idealism. Nature has become a closed system under the quantitative law. As in dream, so in to the waking condition

In unitery thought, the modes appropriate to one stage of development always lead to their own supersession when they have played their part. When one period of life is mature, another period opens in which other modes become appropriate. For instance, in the Varnashram method of social organisation, there is a unitary method of thinking. As a man has to reach the final unitary life, if possible in one life, he has to pass through the four stages of life, viz., the celebate life, the married life, then the semi-retired vanprastha life and the final life of a Sanyasi. In this process, the social life indicates that the first life of elementary education or the second period of married life is not self-sufficient. Under the present atmosphere of quantity of happiness, there is a decline of belief in the spiritual progress of human nature. All the aspects of industrialisation and of labour improvements are direct expressions of the quantitative method. They count how many labourers are supplied with food and clothing, houses and medical aid. Under this scheme, there is a lust to multiply and expand whether in power, wealth, teritory or family, or other physical enjoyments. It results in labour strikes or satyagraha (which is another name for strike). There is no self-regulating higher process. The activity of countless individuals are producing results which cannot be controlled by any individual or a parliamentary group. Therefore, the Princes of India had to give up their kingdoms. The members of parliament do not know whether our country is actually progressing or is going backward. There is no criterion to measure the extent of progress except through economic prosperity or through the number symbols. If a man possesses power of vote, wealth or sexual happiness, he is supposed to be happy but he wants more. Every new facility creates further greed. When ignorance and privilege struggle against vision and spiritual development, then all the vested interests are found together, and they are unaware of their mistakes. Errors gain great vitality where there is no outside corrective. The assumed truths of finance and taxes are operating without consideration of the main purpose of human life. Under the method of quantity symbols, they work under a common prejudice. The analytic method of quantity is not able to find the proper timing of the human cosmos because it cannot find its process and the correct form.

The synthetic method of the early Aryan civilisation found a unitary process of quality and a form. It gave proper timings not only for all the parts of individual life but also for the form of the whole social system. The unitary process is not one of several possible methods of equal status. It is the only method which is appropriate. It recognises one general spiritual method beneath all apparent dualisms. Change is reduced to order when the form of process is recognised. What we want is not an economic science of life but a unitary science for the whole life. At present, there is a dualism between conscious spiritual purpose and material necessity and the latter has assumed undue importance. Economic and social fields of form are provisional methods. They loose any claim to independent reality, once the way of life can be described in a unitary manner. In the unitary process, we have to reduce the number of independent elements. Unconrolled industrialisation and an excess of analytic thought are leading man to disaster. As a matter of fact, more comprehensive processes than those of economic necessities are controlling human distinies. Under the economic value of life, man is an objective element, he is a machine which requires to be fed with fuel. Historical man can understand something of his own history, precisely because that history has made him what he is. It is difficult for him to go beyond his history.

As the economic man is bound to his economic wants, a family man is bound to his family, so a historical man is bound to his history. They are creatures of quantitative methods. Through these objective orders of nature the subject is losing his conviction of the independence of his own mind. The objective order is more extensive than the individual subject; to achieve their fusion, the subject must first accept the fact that his method of thought has rested on an illusion. He must demand a single unitary and comprehensive method.

In the present quantative method, the objects are dominating the subject. The individual loses himself without reserve in the collective economic forces. Those leaders who are trying for the economic regeneration of the country do not escape the quantitative capitalist conception. Like capitalists, they make money rhe material cause of human action and economic conditions, the determining factor in social history.

Equal distribution of wealth, and labour and enjoyables is the aim of the present society. But why do people want to enjoy ? To run after the bare necessities is understandable. But what is the meaning of "bare" and what is the meanig of "enjoyment"? What kind of ratio exists between labour and enjoyment ? If I am satisfied with little and do not work hard, why should I be compelled to put up more work ? For other's enjoyments ? Let them labour more who what more sensual enjoyments. Nowhere on earth is there equality in labour and enjoyment. Equality in physical labour enjoyments is impossible because of the differances in the constitution. The ministers and mill-labourers are not giving equal labour. Equality of enjoyment is also absurd, owing to the infinite variety and intensity of hankerings due to differances in the make up of individual constitution. Equal opporunity is also a myth or maya. Society requires all kinds of work, all of which are not equally easy or pleasant. Sometimes hard and painful psychological research and philosophical thinking has to be done, otherwise the society will collapse. To clean streets and make roads in the hot summer is a work which few will do willingly. Individuals and society are so constituted that labour and enjoyment have not a definite ratio. By making physical or vital enjoyment as the goal of society, the builders are feeding the fire. Individual freedom to work and enjoy as one likes is a fact and equality or equitability of labour and enjoyment or opportunity thereof is a myth. Individuals in the same loving family reveal different tastes and tendencies. Science and philosophy art and literature are not pleasant to many labourers; and yet without these, the society will be barren. Birth and death do not happen in company. The duality of the rea self and the apparent self must be recognised. The concious knowing entity is the real self. It requires much spiritual discipline to change the apparent self into the real self. All the rare qualities that we are to acquire in the course of our extraordinary endeavour are for the removal of our false notion of and identification with the ego and not for effecting anything in the spirit which is perfect.

There are two special words for prosperity in India. अभ्युदय and निश्रेयस. Abhyudaya means prosperity with an end in view. Udaya means mere prosperity. For this purpose, the ends of human life must be clearly defined. According to the Indian philosophy, the following four ends have to be achieved within one life viz;–

1. Economic happiness;
2. Social happiness;
3. Moral happiness;
4. Spiritual happiness.

The present trend of the society is limited only to the first two ends and therefore there is considerable disintegration. They put a limit to the constructive tendencies of the mind. Genius feels itself frustrated and fails to guide. There is violence and war in the world of action and silence in the world of thought. Quantity symbols are operated only in the interests of the single economic aim. The world is finite and its resources are limited. Therefore, the attention of the people is now diverted from production to distribution. The State now controls many activities. viz., investment, speculation, labour, inheritance, exchange; etc. But exact thinking is necessary to put a stop to confused suspense in these matters.

As soon as a man is born, the world begins to work on him, and this goes on until he obtains a new subjective power to overcome the otherness. In most persons, necessities of life conquer and morality consists in social relations. If the subjective power is to be developed, morality, must consist in controlling sensual enjoyments and the instinctive and emotional life. Conscious purpose will not develop without control of the senses. We require a change from quantity symbols to quality symbols. Culture of the future must be built on the re–integration of instinct and reason. Unitary man is marked by his conviction of a universal formative process. He lives in a way by which the duality of subjective and objective knowledge disappears.

The present age has somewhat shifted from its idea of quantity to the idea of development but still it lacks a proper guiding line. There is still partial development. It is the development of one's own nation. It means partial love and partial love means partial hate. It creates a dissociated man, there is no honesty and morality where unity is lacking; the blind cannot lead each other and one dissociated man cannot guide another. Compassion or service of others will not cure sadism. Tension is inherent in the process. Fear lies deep in the dissociated man and leads him to place a mistaken emphasis on security. Only in unitary development can fear be overcome. A unitary man seeks to obtain a permanent form. He tries to find a universal formative process, not a temporary social development Unitary thought requires that the cycle of every process of reasoning should be completed so that it begins and ends with process concepts. The unitary conviction is a necessity to unitary man. A man's chief asset is his ability to discover a form of truth on which others may build. Therefore, a good thinker is more valuable than a good worker. Men can be guided to right living by the clarification of their ideas. Mahatmas seek to restore the true way of life.

In the modern condition of life, the mechanical and the technical knowledge has advanced so much that man is left without adequate integration. There must be a plan of life. Every process, function or form of behaviour must have its turn and must be finished in time so as to make room for higher life. We find suitable time–periods in the eastern ways of life but not in the western. Those students who like the western method of life lose what is more valuable in the eastern life. In the western life, economic problem is more acute and therefore action and experience dominate thought and understanding. There is a dualism between purpose of life and necessity of life. Nature everywhere has the same general form but dual aspects arise as soon as distinctions are made. The chief distinctions are due to belief in absolute time and absolute space It has now been proved by the science of relativity that these are only aspects.

When there is dissociation, two or more incompatable systems of behaviour compete for control of the individual. If dissociation becomes part of the social tradition of a civilisation, it tends to impress itself on all individuals and thus becomes a characteristic mark of a given type of adult man. The origin of the mistake lies in the art of communication through which the human stock conducts the affairs of its practical life. The present human society:is moving from simple to more complex forms in behaviour, thought and social organisation. In the recent acceleration of technical development, this complexity is so intensified that it dominates all other social processes. Average man has become unsure about himself and does not know what his life stands for. He has become uncertain and he distrusts his own spontaneous tendencies, since they lead him along strange parts. In earlier times, the communities were very small. Education was then controlled by priests. One ruler looked after political affairs, and people knew the proper line of development. With the increase in population all over the world, the line of development has been broken. The European civilisation has been expanded by the trader and the coloniser. For some time European culture dominated the world; but now it has begun to collapse. The European mind is not able to find the ultimate truth, because its faith is in quantity and not in quality. They have no secure plan of life. The sucessess of unplanned life are l.st as easily as they are won.

Rational living is not possible without a pro.

per phlosophy of life. It is the gift of a very few to formulate their own philosophy. To the majority of mankind, their plan of life has to be supplied from outside. A ready-made philosophy guides them. But a philosophy should not be changed to meet certain social needs. It must cover the whole of life, and the whole ol experience. The collective solutions, to which many persons pin their faith remain on the lower level, and are not adequate. Organised group thought is only repetitive. Right thinking comes with self-knowledge. As the old religion was the worship of an idea, the new religion turns to the worship of society or worship of the state. The human mind must face the inner and the outer world without preconceptions and restrictions. We must create a state of mind in which there is direct perception. If living in the world, a man refuses to be a part of it, he will develop a new power of right observation and right thinking. This is the reason why Sanyas is accepted by the wise as a necessary stage from which the whole life can be viewed in correct perception. When man makes a society or a society makes a man, this problem must be properly thought out by the experience of the dream condition, which is not a dream at the time of dreaming. We must search for new method of thinking by which we may be abe to conquer time and space. When time and space are properly understood, it will be found that the quantity symbols in the waking state of a man are similar to the quantity symbols in his dream state.

CHAPTER 2.

CAUSATION.

Without some kind of generalisation, causation and prediction are not possible. The circumstance under which a man operates are never again reproduced simultaneously. The fact observed is never repeated. We cannot bathe twice in the same river. All that can be affirmed is that under analogous circumstances, an analogous fact will be produced. To predict it, we must invoke the aid of analogy–that is to say–even at that stage we must generalise. Prof. Einstein said that there is a chronological order of situations but there is no past present or future. Therefore, a philosopher should study the nature of experience itself; he should not take into consideration the infinite number of things or events.

The central confusion about causation consists in a failure to distinguish propositions concerning the order of nature and propositions describing an observed relation between two particulars. The latter may have intuitive sanction secured through the medium of direct experience, whereas the former must always be of a highly speculative and problematic nature. Propositions which assert universal determinism or the "law of causation" are propositions about the order of nature; propositions about the causal relation are descriptions of immediate matter of fact.

According to morden science and reason cause and effect must exist in the same time-series, otherwise they will not be adequate and not be workable. Religious devotees believe that all things are necessary from eternity because there exists a God with the attribute of prescience or fore-knowledge. Whatever God foreknoweth shall come to pass. In these circumstances, finite things are inefficacious and man has neither freedom nor moral responsibility. If finite things are efficacious and man is a free agent, God is not omnipotent. Therefore the Sankhya system of Indian philosophical thought keeps two independent elements, viz., Purusha and Prakriti (soul and nature). It does not believe in the existence of God. Jain system also does not believe in the existence of God. According to these two systems a man becomes bound when attached to nature or prakriti and is released with knowledge of his detachment.

Some philosophers believe that God is free and man is also free but the human mind being finite is not able to combine the two freedoms. Before the question of cause–effect relation can be discussed, it is necessary to know whether time is relative or fundamental. A cause–effect relation requires one time–series, so that one event as a cause may be called antecedent and another event as effect may be consequent in the same time–series. According to the modern physical science, there is no fundamental time and therefore no fundamental time–series. The time–series depend on the system of reference from which the observation is made. If the first propositions are correct, subsequent propositions can be derived from them provided the first propositions are stated with sufficient precision. In the Indian philosophy we find mention of different time–series in the waking, dream, and sound sleep, also in imagination and hallucination. Therefore, causality is only mayic or illusory. It is taught as fundamental as an exoteric doctrine as preparatory to the esoteric and real doctrine of non–creation.

When we take into consideration the idea of the cause of creation or the constitution of a new object, the following four things are necessary :-

1. Material cause, i. e., something out of which it is made;
2. Formal cause, i. e., something which gives it its specific nature.
3. Efficient cause. somebody or something which induces the formal cause in the material,
4. Teleological cause, i. e., the principle or motive on account of which the efficient cause acts. This is the final cause.

In the production of a statue, the material cause is the original block of the marble, उपादान कारण, the formal cause is the figure chiselled out, the efficient cause is the sculptor निमित्त कारण and the final cause is the idea or likeness embodied in it. In the Indian philosophy, the second cause is merged in the first and the fourth in the third.

Ordinary man considers that as there is a connection in the world of sense between the past, present, and future, there is material and efficient causation; this again has its own cause and so on; thus there is a sequence. This sequence cannot be infinite; it must lead up to an ultimate efficient cause which is itself uncaused and this ultimate cause is God. This argument takes the existence of the external world as given without question; and recognises the connection between events in chains or sequences. But these chains are broken in dreams and sound sleep. In the waking state also, Prof. Einstein has proved by mathematic that this chain cannot be maintained. The notions of rest and motion have been analysed carefully in the present century by Einstein, the creator of the theory of relativity. He has shown that there is no such thing as absolute rest and absolute motion. When we say that a thing is at rest, we mean that it has no motion relative to some standard body which is taken to be at rest; in ordinary life we say that anything is at rest if it is immobile relative to the earth's surface, which implies that we are taking the earth's surface as the standard body. But the earth is moving round the sun at a very great speed. The sun is also not at rest in space.

The concept of causation is bound up with the concept of time. If a uniform time can be found, a uniform sequence of changes can be maintained but the modern physical science has found a plurality of possible time-orders and the selection of one time-order as the real one is left to empirical observation. In determining causation, we have to deal with relations. If ultimately there is only one entity and no relations, causation will be meaningless.

Force and liveliness of one occasion of experience enter into the character of succeeding occasions; it is also a fact that when any impression becomes present to us, it not only transports the mind to such ideas as are related to it but likewise communicates to them a share of its force and vivacity. Therefore, the assertion of causal connection is not an assertion of necessary connection or connection exactly of similar nature. The events which constitute the life history of any individual exhibit not sheer succession but causal influence. This causal influence provides for the transmission of subjective form and consequently the present is big with future and laden with the past. Here the subject is not a pure soul but a self laden with past impressions. The observed relations of perceptions of occasions of experience constitute the type of the causal relation. This means that the sole real activity consists in the relation of perceptions. As in dream so in the waking condition. Bodies may be understood as collections of simple substances but there is no causal action between substances. Force and action involves the concept of spirit which may be a universal soul or an individual soul. The idea of active power must be derived from a consideration of the spirit. It is easy to understand that matter is wholly inactive; it has no power of retarding or stopping its motion or determining and turning it one way rather than another. As the material bodies cannot move themselves, we must conclude that they are moved by spirits. A spirit who is attached to matter is not a free spirit. All spirits have not force to move themselves. Therefore, many persons consider that God is the sole active cause. But if God is the sole cause for everything, man has neither freedom nor moral responsibility. The concept of freedom in movement involves the concept of power, and we must try to find out who moves our hands and feet ! Indian philosophy says that our hands are moved by Indra and our feet are moved by Upendra. Western philosophy says that succession does not exist outside a perceived event. If succession exists outside a perceived event, there must be absolute time and absolute space. Many of our habits of speech have been developed under the aegis of absolutiotic doctrines of space and time. But we must look deeper. What is the meaning of the words "events are in time", or "An event happens when it takes a place." Apart from the event that endures, that is, that event in which succession occurs, succession is meaningless. If events or objects are observed, it is plainly the case that they are in perceptual space and perceptual space is within the perceptual event. There cannot be fundamental relations between events. There is no togetherness spatial or temporal, which is not the togetherness within a percipient event. Space is nothing but "the order of co-existence". According to the modern physics, there is neither length nor duration external to the observer and therefore no succession external to the observer. Several persons believe that the world is existing independently of an act of perception. But if we eliminate the observer or the act of experience, we eliminate like-wise the length, the duration and the relation of succession. Therefore, relation of succession does not exist. What exists is the perception of succession. This is indicated in the fifth sutra of

Vedant Darshan viz., ईक्षते नाशब्दम् i. e., perception is the cause of the world and not Prakriti.

Many events are happening in the external world; only the description concerns the relation of the external world to some observer and not to the external world itself. The startling character of phenomena arises from the natural but fallacious inference that they involve intrinsic changes in the objects themselves. It is necessary to understand that changes in visual phenomena are not intrinsic changes of objects in the external world. The perceptual extension does not involve the assertion of the existence of extended substance but rather that extension is a relation within a percipient event. No activity can be observed in the external world, because the world "external" has no meaning, as in dream so in the waking state. Kak Bhushandi saw the world in the body of Ram. Similarly, Markandeya, Yashoda and Arjun also saw the world in the body of God. This means that our observation of the external world consists in visual perception. This does not mean that there is no direct perception of the external world. The point to be grasped here is that "externality" cannot be understood in spatial terms, since the essence of extension or space does not lie in the fact that it divides entities but in the fact that it is the mode of togetherness of objects within an act of perception.

If all the causes are known, all the effects can be known. But no body knows all the causes. Why? The quantum theory gives the following explanation :–

The principle of intermancy is founded on the fact that we cannot observe the course of nature without disturbing it. The effects are most obvious in the case of electrons, which are the fundamental constituents of material universe. An electron in complete isolation would be unknowable. It is only when an electron is interchanging energy with some other part of the Universe that we can become aware of its existence. But no interchange of energy can take place that does not involve at beast one quantum or atom of energy. The electron is so small and light a body that this amount of energy is sufficient seriously to disturb it. Let us suppose, for example, that we are observing the electron's position and velocity through some sort of super-microscope so as to calculate where it will be a second hence. In order to see an electron we shall have to use light. At least one quantum of energy wi be involved, and this is sufficient to disturb the electron in an unpredicable manner. By using light of long wave length, and therefore of little energy, we would not greatly disturb the velocity of the electron, but its position will be very hazy, since we cannot distinguish objects that are small compared with the wave length of the light we are using. If, on the other hand, in order to determine the position accurately, we used lights of very short wavelength, its great energy would hopelessly disturb the motion of the electron. Now for accurate prediction, we must know both factors; we must know both position and veolcity. But these two factors are so connected that the more accurately we know the one, the less accurately, we know the other. And this uncertainty, the quantum theory tells us, can never be less than a certain amount.

We see then that we cannot accurately determine an electron's future behaviour. Any observations we make in order to get the necessary data disturb the electron in an unpredictable way and therefore our data become useless in the very act of obtaining them. What then becomes of the determination hitherto assumed by physical science ? It becomes a useless principle. Strict cause and effect is a necessity of thought. It will, however, be seen from the above example that the ultimate process of nature are not strictly determined. The apparent uniformity of nature is merely a statistical effect.

The causal theory of perception asserts that our perceptions are caused by something external to the perception. Some Modern philosophers who have studied the latest discoveries of science admit that we perceive continuous motion o material bodies but hold that the motion, extension and solidity which characterise material bodies are characters of perception and not characters of the external world.

All the confusion is produced by speaking of an object instead of the way in which some words are used. The question is about the relation of subject and object and this does not exist before observation. Phenomena are in a way engendered by repeated observations. There is no disturbance of phenomena by observation because there is no objective existence. We should reject not causality but only the notio of objective causality and in general the notion of thing-in-itself in the sense of existing independently from the subject. There is a unique reality behind the countless appearances, behind our representations of the reality. Linearity is not an absolute and ultimate quality of nature but only an approximation of our knowledge of it.

The belief in the uniformity of nature arises from the recognition of the differing degrees in which any single event is dominated by its environment. The settled conditions of the world are those general characters exhibited by the systematic interconnection of the entities which constitute the world. The immense number of these events as contrasted with the free activity of any individual event makes such free activity practically unimportant so far as the general order of nature is concerned. But the recognition by modern scientists that order is statistical (and not imposed by God) illustrates the fact that this free activity cannot be entirely disregarded. The closer scieence comes to the consideration of the behaviour of individual events, the further it departs from statements of uniformity. Acts of perception, or will or desire are individual events. They exhibit the influence of the past. But when we consider them directly, we are sensible not so much of the grand uniformity of nature but of the free activity of each individual events.

Philosophy is a guide to life. It is the duty of the philosophers to take stock of the ideas disseminated by different schools, systemise them and give them a definite shape. The modern philosopher is forcibly dragged into the current of social life, in which politics and economics are playing more and more important roles. His reflections therefore; are not merely confined to the relation between God and man but cover that between man and society as well. Yet, it is not not possible to attribute our social ideas to God. We cannot ask what must be the daily time-table of God. We should be prepared to recognise that the lower categories are transformed in the higher experience. A change in life is required because complete happiness is not obtainable at the lower level and this makes history.

Indian philosophy considers that the individual is essentially Brahman, the Absolute, and is, therefore, full of Bliss. It is only due to some kind of ignorance or Maya that the individual considers himself as separate from the Brahman. Brahman is the truth and that it is non-contradictive or अबाध्य. When causation is required, it is said to be the first cause. It is not merely the efficient cause निमित्तकारण but also the material cause उपादानकारण- Therefore, the existence of the world is really the essence of the Brahman. They are not two but one. This causality should not be understood in the ordinary sense. If Brahman is an efficient cause, is there anything beside it, which is to be moulded into the form of the world? If it is a material cause, does it undergo transformation in order to become the world? The idealists (Vedantis) do not accept either that there is a second to the Brahman nor that it is a parinami (change) and undergoes transformation. Therefore, they propound the doctrine of Vivarta or causation without transformation. As in dream, so in the waking condition. There are three definitions of Vivarta as follows :–

1. वस्तुनः तत्सम सत्ताको अन्यथाभावः परिणामः,
   तद्सम सत्ताको विवर्तः ।

i. e. where there is a change in the same kind of existence, it is called real change or परिणाम, where one situation is changed into another situation which contains a new time order, it is called Vivarta.

2. कारण सल्लक्षणो अन्यथाभाव परिणामः
   तद्विलक्षणो विवर्तः ।

i. e., when the effect is similar to the cause, it is called real change, but when the effect is different from the cause, it is called Vivarta. This is experienced in the dream and in the theory of relativity.

3. कारणाभिन्नम् कार्यम् परिणामः
तद्भेदविनैव तद्व्यतिरेकेन दुर्वचनम् कार्यम् विवर्तः।

i. e. when the effect is not separate from the cause it is called real change. When effect is neither separate nor non–separate but is indescribable, it is called Vivarta. In order to deduce the world from the Absolute Brahman, some philosophers believe Maya or Avidya as the cause. These two terms have been explained in the next two chapters. What we take as the causality or the creativity of the Brahman is really not what we understand by the terms. In the language of the Vedantins, creativity etc, the marks or signs that guide us towards the Brahman are not its swaroop or nature but are only tatastha or accidental. The concepts through which we understand Brahman are necessary for human understanding but are not essential for the Brahman.

CHAPTER 3.

MAYA.

Maya is explained in the Gita as follows:–

दैवी ह्येषा गुणमयी मम माया दुरत्यया।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते॥ ७–१४॥

Shri Krishna says to Arjun that "this divine Maya which is made up of three Gunas, viz., सत्य, रज and तम is difficult to be transgressed. Only those who surrender to me can transcend this maya."

The three gunas are born from the Prakriti. But there must be some space between them and some time for their change. Therefore, unless the question of time and space is solved, it is difficult to know how the three Gunas have come out of Prakriti, (original nature).

Time is defined in the Bhagwat as follows:–

गुण व्यतिकराकारेा निर्विशेषोऽप्रतिष्ठितः।
पुरुषस्तदुपादानमात्मानं लीलयासृजत॥ ३–१०–११

That which appears as a cause for the transformation of the Gunas, but really is without any form is time. With the help of this time the supreme observer appears to transform himself as the world. This definition is very similar to the nature of time found in the science of Relativity.

Regarding space, it comes in existence with the first perception of some difference in the Gunas. This is stated in the Bhagwat as follows:–

यावत्स्यात् गुणवैषम्यं तावन्नानात्वमात्मनः ।
नानात्वमात्मनो यावत्पारतन्त्र्यं तदैव हि ॥ ११-१०-३२

i. e., so long as a man will have likes and dislikes, he will experience a difference and a multiple personality. He will be dependent on something other than his soul.

There are also other important view–points about Maya. Those who follow the path of devotion and Yoga consider that Maya is a power of the Almighty Lord. He has created the individuals through his Maya and the ignorance that is appearing in the individuals is the result or effect of the primary Maya. Those who follow the path of Vedant believe that in order to believe in a God who is separate from the individual, there must first exist some ignorance in the individual, therefore the Divine Maya is the effect of the ignorance (in the individual) which therefore is the cause of Maya. Both the view points have been accepted in the Indian Philosophy. The first is called सृष्टि–दृष्टिवाद, the second is called दृष्टि–सृष्टिवाद. The second method gives us a positive time and the first gives a negative time. Therefore the second method is better than the first, but many persons find it difficult to understand the second method. They find it difficult to accept the view that perception and creation are simultaneous, although they get this experience in their dreams. They think that if every object is as it appears to the perceiver and as there are many perceivers, there will be difficulty of communication between the Jivas or perceivers. Therefore, they accept the first theory of सृष्टि-दृष्टिवाद which means that the object seen is independent of perception and may have been created at some time whose beginning cannot be found.

At this stage, the theory of relativity gives us very good help. The new Scientists tell us that communication (व्यवहार) is possible by adopting the same kind of measure and therefore we do not need to believe in the existence of objects commonly seen by all men. Here we shall have to think more deeply because ordinary men and many intelligent men also consider that we are living within a common world containing common objects. In order to correct this mistake Shri. Shankaracharya begins his commentary on Brahma–Sutra as follows :–

युष्मदस्मत्प्रत्यय गोचरयोः विषय विषयिणो तमः प्रकाशवद्विरुद्धस्वभावयोः इतरेतर भावानुपपत्तौ सिद्धायाम् तद्धर्माणामपि सुतराम् इतरेतर भावानुपपत्तिः ।

i. e., you and I have different natures like light and darkness, therefore, they cannot unite, their attributes are also different, yet we make a common cause for the sake of communication (व्यवहार) and think them to be the reality.

In the Sankhya system, there are two independent realities, by combining them in different ways like the dot and dash in telegraph codes, we get many elements out of the original two, and thus we may be able to obtain 84 lakhs of different lives. But the different combinations of the two require different time–space divisions, as in the telegraph codes. The Sankhya system does not explain the origin of time and space. They only give a Maya of Gunas or qualities. In the vedant system, time and space are not independent realities. Therefore, there is only one real substance. By limiting that substance by an imaginary Maya or measure of imaginary time and space, we get the idea of I and thou and then by various kinds of practices we create common measures for the sake of communication. This is called Maya. It is also called अध्यास or superimposition in the Vedant philosophy. This is explained more clearly and scientifically in the theory of relativity, in which time is changed into space. How does space arise in the one absolute Brahman ? This mystery has been revealed by the new physical science. As soon as there is appearance of motion, time-space divisions begin to appear. But motion is not a fact of nature. From one point of view, a thing my appear to be moving. From another point of view, it appears not to be moving. For instance, our earth does not appear to be moving from one point of view and is moving from another point of view. Therefore, it is said in the Isopanishad तदेजति तन्नेजति. The absolute Brahman or God appears to be moving from one point of view and appears to be not moving from another point of view. It requires very deep thinking power to solve such paradoxes. Ordinarily we try to change space into time. How far distant is the station from our house ? We reply that it is about 20 minutes by foot or 3 minutes by motor car. Here we have changed the distance into minutes. But modern science of relativity has been able to change time into distance or space. This means that the time itself flows at different rates in vehicles moving at different speeds and the actual mechanism that records it is correspondingly slowed. Maya is equal to this kind of limitation of space by means of time. This will be clear from the following example given by Gamow, a Russian Scientist :–

Let us consider a man eating his dinner in a dining car of a moving train. From the point of view of the dining car waiter, he eats his appetiser and his dessert at the very same place (third table near the window). But from the point of view of two switchmen at stationary points on the railroad track, looking through the window of the car–the one just in time to see him eat his appetiser, the other just in time to see him eat his dessert–the two events take place many miles apart. Thus we may say that " Two events occuring at the same place but at two different moments from the point of view of one observer, will be considered as occuring at different places if viewed by other observers in a different state or in different states of motion. Here we find that time is changed into space according to the speed of the train. Therefore both are relative and they come in existence at the time of perception of motion. This means also that time is equal to space and space is equal to time. Therefore, the above result can be worded also in the following manner :–

The two events occuring at the same moment but at different places from the point of view of one observer will be considered as occuring at different moments, if viewed by another observer in a different state of motion. For instance, suppose a train is going in Bombay from Dadar station to Central Station and an aerop-lane is flying over that region, the pilot of the plane will see the two stations at the same moment but the driver of the train will see the two stations at different moments.

If we apply this to the above example of the dining car, we will expect that whereas the waiter would swear that the two passengers sitting at opposite ends of the car lighted their after–dinner cigarettes at exactly the same moment, a switchman standing still on the track and looking through the window as the train moved past him would insist that one of those gentlemen had done it before the other. Thus two events considered to be simultaneous from the point of view of one observer will from the point of view of another be separated by a certain time interval. This is the cause of apparent differences in the Absolute Brahman. Therefore, we come across odd spaces and odd times. The difficulty in imagining such events lies mainly in the fact that being ourselves three dimensional creatures, we have to look on the space so to speak "from inside" and not from :"outside" as we do with various odd–shaped surfaces.

In the four–dimensional continuum, we have to deal with contraction of space and all material bodies movig with the same speed contract in the same way simply because they are imbedded in the same contracted sphere. While travelling in a train, we can only talk to passengers travelling in the same train but we cannot talk to those who are travelling in another passing train. Similarly, we cannot talk with those who are dead or with those who are speaking a different language (containing different time–sapce) divisions. We cannot put a right hand glove in the left hand and the right shoe in the left leg The space there is so curved as to fit only one articular event. The angle by which the space-time–cross is turned is determined by the ratio of the distance covered by the moving system to the time necessary to cover this distance. This is Maya. It does not exist before observation.

The difficulty encountered in trying to imagine such a phenomenon lies not so much in the unusualness of the conception as in the fact that whereas we can look at curved lines and curved surfaces of two dimensions from outside, the curvature of four dimensional space must be observed from inside since we ourselves are within . This requires a great deal of deep thinking to become accustomed to the notion of curved space as viewed by an inside observer but once you get it right, it will stand out as clearly and as definitely as any other familiar concept of classical geometry. The phenomenon of gravity to is equal what Shri Shankaracharya calls युष्मत्-अस्मत्-प्रत्यय. It is merely the effect of the curvature of the four-dimensional space-time world.

We have seen in the above examples that time is changed into space. But where does time come from? It is due to motion or karma. Where does motion come from? Motion is not a fact of nature. It is a peculiar way of looking at events by attaching one's self to one's body and by considering that he is moving with the earth round the sun. Therefore Maya is equal to देहाध्यास or attachment to the body and the senses, which creates many illusions and delusions. What we call "Universe", "body" and "mind" seem to have no separate or individual existence of which we can ever become aware. We have knowledge of them when they are joined by a relationship, that of being an object presented to a subject, a state of affairs which cannot be easily eliminated. we apply our mind to the study of our mind, it is only this relationship that we encounter. Its existence for us may said to be just this relationship. This is Maya. It is difficult to overcome this Maya, as said in the Gita मम माया दुरत्यया. It would he tempting to step outside this relationship to ascertain exactly what is related to what, tempting but impossible. To do so would be to transcend the relationship which is precisely what cannot be done unless there is the experience of the Absolute Brahman. Nothing single or detached can become an object for us. We should not confound the persons (object and subject) nor divide "substance" (the relationship).

Someone may object and say that a relationship presupposes subject and object which do exist. This is not a fact of nature. Objects depend on the subject. The waking subject is transformed into a dream subject in a moment. Therefore, there is no reliable subject, no reliable object and therefore no reliable relationship. As in dream, so in the waking condition. The constants that are assumed are in the relation and this relation can be attended to from the end of the subject or from the end of the object. The former is called दृष्टि-सृष्टिवाद, the latter is called सृष्टि-दृष्टिवाद. An animal from the tail to head looks strangely different when viewed from head to tail.

Thus neither a separated God nor the external Universe can become an object of knowledge for us. All the confusion is produced by speaking of an object instead of the way in which some words are used. Ordinary phenomena are in a way engendered by repeated observations and this is Maya.

But there is a unique reality behind the countless appearances, behind our representations of that reality. Linearity is not an absolute and ultimate quality of nature but only an approximation of our knowledge of it.

What are movement, change, matter, substance, quality, mind, perception, space, time, causation, death, God, heaven, hell? Is there any possibility of agreement between any two minds with regard to these? Yet we believe, we are living in a real world which is common to all and in which each is equally interested. The pupil and the teacher never think in identical terms. Still one looks upon the other as his guide and preceptor. The doctor has never beheld his own brain but talks volubly of the affections of his patients' brain. No body has seen his own birth and yet gives his birth-date. The requires the police and the soldier to guard his life, yet he is the protector of the lives of his subjects. The Prime Minister is the chief adviser of the King and yet may be impeached for acts and measures of unpardonable unwisdom. The young are energetic but rash and the old wise though weak; the poet and the philosopher instructing the public depend upon them for their pittance. The emperical view gives no guarantee to the permanancy of life on earth nor does it justify the values attached to truth, beauty, freedom and immortality. A spirit of grim irony seems to be ruling over the external world. There is beauty mingled with danger, pleasure with penalty, sweet power ending in bitter disappointment, Mahatmaship ending in death by bullets, a war waged for the happiness of future race, making the race more fearful, a swaraj won to solve some difficulties, creates more difficult economic problems. Love is often deluded by selfish cruelty and friendship marred by treachery. Truth, justice and real sympathy are rare in individuals. Piety suffers and sinful thrives. God is good, great and wise, yet every born soul is exposed to ills. What do these self-contradictory and incongruous features of life indicate but that the secret of life empirically viewed is incomprehensible. The external view is not the total view, the waking state does not include the other states of the soul and the intellect confines us within the limits of time and space, whereas as rational beings, we feel we are above them. Hence no explanation offered from points of view restricted to waking life can transcend it or include the great truth that lies at the back of life, at the back of all phenomena. The word "Maya" implies all this and more. Every one who has endeavoured to account for the empirical world has been confronted by ignorance at every step. What is this ignorance? This is explained in the next chapter.

All except Truth and Reality is involved in self–contradiction. It is a mystery how Reality which is in harmony with itself can so contradict itself as to give rise to an appearance which is self–discrepant. Vedanta treats all manifestation as

Maya or ignorance. Maya cannot be a real power as in that case, it has to be exercised over a world as real as God. That diminishes the glory of God, for he cannot be a creator of a world equally real with himself. Maya is a power associared with God by the human intellect but not sharing His reality. Maya is a mixture of truth and falsehood, appearance passing for reality.

Waking state delimits the sphere of speculation and causality is a creature of the waking intellect. Ordinary intellect is only a faculty of diversion but if it is purified it may remove the covering over true knowledge. Although the intellect cannot accomplish the derivation of the world from God, yet the reduction of the world to God is made possible for us by purified intellect or intuition. Pandit Jawaharlal Nehru, the Prime Minister of India says "perhaps the theory of relativity will bring us nearer to the meaning of Maya." This theory has been explained in chapter 5. Wherever there are names and forms, there is Maya. It is a brief and concise expression of our experience Yet, taken by the right handle, Maya may be such as to serve the highest purposes of man. The intellect, the imagination and the will are among its valuable boons.

By the training of these faculties by a course of selfless life and conduct, of inquiry and meditation, we might tear through this facinating veil of Maya and obtain a vision of Reality by which the final emancipation of the struggling spirit is accomplished. Maya veils the truth from us by presenting a world of plurality. But it has given us also a mind, the most precious of all gifts--by the culture of which we may transcend its limitations. Maya is not a mere admission of inability, but a revelation of the nature of the problem which can be solved by the combination of Indian philosophy and the science of relativity. This requires a deeper thinking.

CHAPTER 4.

IGNORANCE.

In the Advaita School of Vedantic thought, many philosophers assert that ignorance is positive. This is self-contradictory. If it is positive, there will be two positives, Brahman and ignorance, like the two positives of the Sankhya system viz., Purush and Prakriti.

The oneness of Reality which from the time of Upanishads down to the times of Shankara and Sureshwara was not a matter of faith but one of intuitive experience, not a doctrine accepted on authority but a Truth realised in life. But the Vedantins of the present day take refuge in three degrees of reality known as Paramarthic (transcendental) and Vyavaharic (empirical) and Pratibhasik (illusory). In their hands, the transcendental has passed into pure assumption, since all experience has to be included in empirical. The post-Shankaras have transformed Maya or ignorance into the Prakriti or the primordial matter of the Sankhyas. Besides, they declare that the unconsciousness of the world which we experience in dreamless sleep is due to the persistence of Prakriti or Mulavidya or radical nescience. A negative ignorance they say, cannot give rise to the appearance of a world with its time-space and causation. Therefore, there must be a positive ignorance for the purpose of an evolutionary process and is experienced by all in dreamless sleep in the form of total ignorance, i. e., ignorance of the world and of Brahman. The waking world, in their view is a transformation, an organic growth like a tree from seed of the positive ignorance persisting in sleep. Being a positive principle it gives rise to the positive world; but again, being of the nature of ignorance, of darkness, it disappears with the light of knowledge.

Thus the post–Shankaras in providing the world with a rational explanation have lost sight of Brahman altogether. The system of Sankhya from which so much has been freely borrowed by the later followers of Shankara is perhaps the most rational speculative product of ancient India. It is plain unsophisticated Dualism. It points spirit and matter as two independent realities by अविवेक or beginning–less ignorance; the spirit identifies himself with the physical body which is an evolved product of Nature or primordial matter, and though essentially pure and blissful, he becomes subject to suffering. Nature exists to help him to regain a knowledge of himself through enjoyment or suffering and finally obtains release from the wheel of Samsara. Vedant, however, does not accept this dualistic method If there be an entity second to the self and the self suffers from its attachment to the non–self, the existence of the latter is a standing menace to the peace of the Self. Besides, in order to maintain two independent substances, there must be a fundamental space. For change, also, there must be a fundamental time. Therefore, in order to keep two we must have at least four. In order to remove the dualistic tendency in philosophy, Shankar put forward his Absolute monism. But if there is only one spirit, how can the world with its duality appear ! Shankar says that it is due to अध्यास super-imposition which commences at the time of false observation. But many of his followers took it to be causal ignorance having no beginning अनादि. Shankara characterised all human activities as based on a tendency to mistake one thing for another. The subject cannot be turned into an objet, yet we see a man indentifying himself with the body, the mind and the senses. Atma is neither a power nor a cause. Shankar does not mention the persistence of ignorance as a substance. If there is no causal ignorance in sleep, how then does it happen that a man awakes into fetters of the waking state ! As Brahman he neither wakes nor sleeps. The waking world cannot be given a cause beyond that state, because all phenomena binds together phenomena of the same state only. To sow a seed in dreamless sleep in order that it might grow up into a tree in the waking state is ludicrous. No gardener will approve of this suggestion. The seed and the tree must belong to the same order of things and to the same time series.

Besides, post–Shankaras maintain लेशाविद्या or residual ignorance for the empirical experiences of those who have realised their self. In that case, they will get liberation only when they leave the body when the residual ignorance or लेशाविद्या will disappear. But this is against the spirit of the Mahavakya तत्त्वमसि, thou art that. If a man is to become Brahman after he leaves his body, the Mahavakya would have been तत्त्वम् भविष्यसि i. e., thou will be that.

The waking condition of man includes the whole universe of his concepts and percepts. In one sweep, he includes all the subjective and objective elements. The waking time past, present and future is wholly within the waking state, so is space with its distinctions of here and there, up and down. The witness of the waking condition is the witness of all that is perceivable or conceivable there, of all the worlds with which one commerces in actual experience, or imagination there. The dream condition is marvellously identical with the waking state, because it is not a dream at the time of dreaming. In dream we are confronted with all the contexts both subjective and objective, set in an exactly similar frame-work of time, space and causation. Time, space and causality appropriate to each state are found in either; and so are the subjective and the objective parts of the world peculiar to each state. But the real Self or Atma, witness of dream and waking knows no limitations of time, space or causation. Neither of the states can co-exist with the other or continue to keep company with the Atman whereas our Atma can with equal ease manage to be alongside of either as long as it lasts. So far, then, we see that Atman as the witnessing consciousness of the two states enjoys absolute independence. But can he cut off all connection with empiricism? Yes, that is experienced in sound sleep. There, there is no individuality and personality and no ego, mind or senses. None of the limitations of either waking or dream have entrance in sound sleep. The three states admit neither of juxta-position in space nor of succession in time. Sleep is only pure consciousness, which has no relation whatever with its manifestation in the shape of ego and non-ego. It is therefore, neither cause nor effect. The sound sleep condition is given to us to show that Atma or the spirit is निष्प्रपंच i. e, free from all worldly effects.

Yet, several post-Shankar philosophers have thought that the world does exist in a seed form or causal form in sound sleep, from which, man wakes up every morning and finds the previous day's world. There is, they believe, causal ignorance in sound sleep from which dream and waking proceed as the effects. But they forget that cause-effect relation requires a positive uniform time. This time is not continuous in three states nor even in two states.

A question would naturally arise that if there is no ignorance in sound sleep, all the persons will get self–realisation in that state. This question can be treated in the following two ways:–

1. Whether there is no knower in dreamless sleep or
2. Whether there is positive ignorance.

The self–shining soul does exist in dreamless state. As the sun will not allow darkness in its presence, the soul will not allow positive ignorance. So there is only want of knowledge which may be called the negative ignorance. Or it may be said that in that state, there is no subject–object relation as we find in the waking state.

Some thinkers believe that there is a causal ignorance, कारण-अविद्या ni sound sleep and there is the effect–ignorance (कार्य-अविद्या) in the dream state and in the waking state. In that case, ignorance will be positive and there will be eternal duality as in the Sankhya system. Some thinkers also believe that waking state is the cause of the dream state but this is not possible because there is no continuous uniform time in the two states. A dream condition creates its own time.

Another question is also possible that a dream does not continue next day but the waking condition does continue. We see the same river, the same trees, the same houses and the same persons next day. This experience is possible but it is not an experience of a reality. It is an experience of the same kind of time–space measure. A dream is also not a dream at the time of dreaming, and we experience a continuous time–space measure while we are dreaming. But there is no continuous time between the two states viz., waking and dream. Therefore, both waking and dream have a relative existence, it appears to be true in that state at that time. Prof. Eddington calls this a Procrustean method. Procrustes was a man who stretched and chopped down his guests to fit the bed he had constructed. He also measured them up before they left next morning and wrote a paper on the uniformity of the stature of travellers. In this way, man finds uniformity in nature. The standard conditions, which turn aimless measurement into a good measurement of a definite physical quantity useful for scientific induction may sometimes occur without human interference. But so far as the measure is concerned, it makes no difference whether we create or whether we select the conditions which we study. Whether the interference of the observer is physical or selective, it is none the less marked in the resulting conclusions. Under cover of the term "good" observation, the bed of Procustes is artfully concealed. The outward world has no independent existence. It is not continuous, at it is not experienced in sound sleep. In the waking state there is a great variety of relations, and this gives rise to false knowledge. This is called मिथ्याज्ञान in the Indian philosophy. Even causation is a part of the world process, which is relative. Just as father and son cannot be placed before or after, the world and its observer cannot be placed before or after. The waking observer is attached to the waking state and is called विश्व. The observer which is is attached to the dream state is called तेजस. The observer who remains in the sound sleep is called प्राज्ञ. The first two have relative knowledge, the third is without relative knowledge and provides a step for rising to the absolute knowledge. A structure in an electro-magnetic field cannot have precisely the same quantum specification as a structure in field-free condition. When anyone sees silver in the mother of pearl there is only an appearance of silver i. e. the mother of pearl appears as the silver. Similarly, when the world appears in the Absolute, there is only an appearance of the world, i. e. the Absolute appears as the world. The hard facts of observation are not facts but relations or probabilities.

Shri Shankaracharya called false knowledge or relational knowledge as Adyasa or ignorance which does not exist before observation but subsequent thinkers in his line like Vivarankar and Chitsukhacharya and Swami Madhusudan, etc. have treated the relational knowledge of the waking and dream condition as the effect of the causal ignorance which resides in sound sleep. But this is a mistake. There is no positive experience in sound sleep.

It is true that knowledge removes ignorance but that means that true knowledge removes the relative knowledge which is called अध्यास. We can find a time for relative knowledge but we cannot find a time for positive ignorance. If we try to trace ignorance in sound sleep, we shall not get sound sleep. If sound sleep means ignorance, the ignorance must go when sound sleep goes. Therefore, there is no causal ignorance in sound sleep. Those who believe in causal ignorance in sound sleep are mistaken. The datum must be taken as our observational knowledge, which since it is of a communicable character is necessarily a knowledge of a group–structure and the elementary particle is a product of the analysis of this group structure.

The space–time of the waking state or of the dream state is the relatedness of the gravitational field of nature. It is fictitious in the sense that it is not positivistically immediate, purely denotatively inductively given datum. It is fictitious in the sense that it is discovered only by a free play of the scientific philosopher's imagination and not by the inductive method of extensive abstraction from empirical immediacy; it is fictitious also in the sense that it is only known positively by a leap of imagination, a leap even of the formal, purely intellectual imagination but it is not ficititious in the sense that the sole source of its being is in the knower or in the object of knowledge.

Instead it constitutes and literally the relatedness of the subject and object. This is what is called अध्यास by Shri Shankaracharya. As the relation is mayic, the subject and the object are also mayic. As in dream, so in the waking condition. When these postulates become verified through deductive consequences, then nature as thus conceived is thereby confirmed as existing. The time and space of this nature do not exist apriori but begin with the act of observation. Therefore, we do not see today what existed yesterday but our measure or method of knowledge continues today as it was yesterday. If there be a mistake in our knowledge of the previous day, that mistake continues today and there is a standardisation of error. What appears to exist is a gravitational field. i. e., युष्मत्–अस्मत्–प्रत्यय and space–time belongs to this field. It is not a fact of nature but it is a tentative deduction.

A natural question here arises that if the field is personal, why do all men see the same world. Here the simultaneity that is experienced as the same for all human beings is due to the same frame of reference; yet the experience of all is not of the same kind. All that is empirically given are sense–qualities, that are relative, private things, varying from person to person and hence relative to the mind, that is apprehending them. There are proper relations between the optical observations made by equivalent observers. Each observation made by an observer is a mere correlation of the whole or part of the space he adopts with the point events through the Universe to which he assigns the same value of the time co-ordinate T. This means that the only events which an observer actually experiences are events at himself. This is called relative knowledge अध्यास or ignorance.

A question arises as to how a self-realised man, whose consciousness goes beyond the relative world becomes able to have communication with ordinary ignorant man! The self-realised man does not treat the empirical experience as true, whereas the ordinary person takes it to be true. This is the difference. Besides, the self-realised man does not mix too much with ordinary persons, does not talk much, does not think like them and therefore does not create a multiple personality. He has a different kind of geometry.

We can now formulate the following six questions regarding ignorance and then find suitale replies in the proper sequence:—

1. What is the true nature of ignorance?
2. What is the object of ignorance?

3. What is the support of ignoraace ?
4. What is the effect of ignorance ?
5. What is the efficient cause of ignorance ?
6. How can ignorance be removed ?

To this, we can find the following replies by right thinking :–

1. Ignorance is equal to अध्यास or a relation of I and otherness The relation does not exist before observation and therefore ignorance has no positive locus.

2. The object of ignorance or false knowledge does not really exist. As in dream so in the waking condition.

3. The support of ignorance is also imaginary. It is the observer attached to his system.

4. There is not positive causal relation for the ignorance. This is explained in Chapter 2.

5. The cause if any is due to want of right method of thinking. The present sensed associations of sense–data do not repeat themselves but with the empirical determination of the present state of the system, the future state is logically implied. This is the reason for the law of causality.

6. Ignorance can be removed by true knowledge or knowledge beyond relations. Right knowledge breaks down separate categories of things,

influences, forms, etc. and substitutes a common spiritual background of all experiences.

A man does not know himself in sound sleep, not because there is positive ignorance but because all dualisms are there dissolved into one. In a self-realised person, this oneness is not destroyed in the waking state. Then he is speaking with himself. As in dream, so in the waking condition.

CHAPTER V.

SCIENCE

The new physical science gives a great help to philosophers who want to solve the difficult problems of truth and reality, especially with regard to time and space. The real difficulty lies in the fact that whereas we can know the ordinary world and its space from outside, in the case of four-dimensional continuum (of time-space) we can know the world from inside. In the dream world, there is no outside world. In the waking state also, there is no outside world but this requires very deep thinking. The following points will make this subject somewhat easier to understand.

(1) In the case of ordinary outside world, the space appears to be straight in which three

angles of a triangle are equal to two right angles. When there is a departure from this result, the space must be curved and a curved space can only be seen by an observer from within his system. Curvature of space has been proved by mathematics by Einstein by giving many examples in considering many events but the most famous example is that of curvature of light rays coming from the stars and bending round the sun before reaching our eyes on the earth. This was proved in 1919 by taking photographs of the stars at the time of the eclipse of the sun. From this a principle was determined that wherever there are masses, there will be curvature of space and there will be gravitation. Time becomes equal to space, and depends on the curvature of space. Time is measured according to the velocity of light which changes according to the nature of gravitation or according to the nature of space. Velocity of light is constant only in non-gravitational fields.

(2) When we move a gramophone record we can hear the sound only upto a certain margin of pitch. If the record moves too fast or too slow, we cannot hear the sound, therefore sound contains a time limit according to the hearing capacity of man.

(3) Similarly, we can see a cinema picture only if it is moved according to the visual capacity of the eyes of man. If the cinema moves too fast or too slow, we shall not be able to see it. Therefore both in the case of sound and sight, the outside world has to be adjusted according to the human measure and the human being has to come within a common system of reference. He can communicate with other persons by including himself in their system, i. e., by adopting a similar kind of measure. Every one has his own system of reference within which, from his standpoint of rest therein, he may correlate events, which happen to his follows. The systems of reference appear to us to have practically everything in common and we are able consequently to have intercourse with one-another, to refer to the actual events as common. Thus we think of the world as common to all.

(4) In the case of radio and television we can see and hear only if the aerial will vibrate according to a certain pitch which a human mind may be able to catch easily. Similarly in the dream condition, the small nerves centre called हितानाडी residing in the middle of neck vibrates at a certain pitch which the human mind can catch and

then he can understand his dream. All these events mean that the human being has become part of his system and there is a curvature of space and time.

(5) There is no question of there being anything or nothing outside this limited universe, as outside is meaningless in this connection.

(6) The theory of relativity in this way is eliminating what exists but cannot be observed. This is called ज्ञात-सता in the Vedant philosophy. Empirical reality is only that which can be observed. As in dream, so in the waking condition.

Time being a measure of change would appear to have no meaning except in the presence of at least a measure of position. In empty space, position direction and time seem inconceivable, therefore, our observation is to be accepted as itself the reality. This means that the practical world is almost like a dream. We cannot observe it from outside. Einstein has been able to change time into space and it requires very deep thinking to understand this important aspect of the Lord's Maya.

7. A series of clocks or other such things at different distances from the centre will appear all to show the same time to the observer on or rotating with the disc, and different times to the

observer outside it. If a man is travelling in the train, he can talk with other passengers in the train, because their time-space are equivalent but he cannot talk with the men travelling in a different running train. Similarly a man cannot talk with cats and dogs. Even amongst men, we have to adopt the Christian calender for mutual communication and a standard time in India for practical purposes. All this is Maya which can only be changed by change of co-ordinates. For this we require religious education in schools and colleges.

This theory attributes reality to our life by telling us that this is the nature of time and space. The process is an extension of the scientific restriction to what can be observed and measured, to the idea that real existence is restricted to what can be observed and measured, leading to the position that it is restricted to what is observed as it is observed, and that distorted observation, or even definition of reality becomes itself reality in practical life.

In this connection, we have to speculate on the implication of the mysterious factor V-1, which seems to have the property of turning time into space. The study of the practical world which a man experiences in his waking state will thus appear like a dream. When this will be realised, the gate of wisdom will open. There are very few persons ready to treat our waking–state as a dream and there are still fewer teachers to explain this subject properly. Many persons have no idea of the relativity of time because time is changed in space in practical life. As in dream, so in the waking condition. We are confusing symbols (माया) with what is symbolised (मायिक).

A man regards as real that which is consistent with his sense of reality. Besides, he tries to make his sense as a common sense. As in dream, so in the waking condition. He can do this by accepting a common time–space system. For instance, our history shows that Akbar ruled India from 1556 to 1605. But Akbar himself did not know these dates because the Christian calender did not exist in his time. But we have to teach some history to the students and therefore must accept some time–space measure, which should be more convenient although it may not be true. But even true and consistent reasoning is an act of the imagination, and therefore a process of unreal contents, what we may call an unreal process, not necessarily having any counterpart in reality.

The distinction between reality and unreality is essentially a matter af non-dualistic or dualistic thinking. Practical truth which we require for practical affairs only requires consistency and does not necessarily involve reality. Its truth is self-contained and therefore has misled many philosophers.

Shri Shankaracharya was quite clear on this point that what we see in the external world युष्मत्-अस्मत्-प्रत्यय (you and I), is only a relation (अध्यास). This must be removed by ब्रह्मज्ञान i. e., absolute knowledge. This will take a man beyond the three states viz., waking, dream, and sound sleep. In the waking state, a man is within his system. Through mistake, he takes what is observed or measured as the whole of existence.

When I investigate the properties of space, I must put myself at one place and then space means an extensional relation. Time is also a relation, not an existing physical reality; all we know is that events, both in our consciousness and in what we observe of our environments occur consistently compared with one another, and in the same way, in the same condition and our idea of time is in their sequence and in their speed, which we can compare one with the other and which we know to be altered by change in conditions, for instanee, by difference in temperature or by position in a gravitational field or by movement or by passing from waking into dream and vice-versa. Hence comes our idea of time as something passing, which we can measure by such events. So also re. space; an ether or space deprived of position does not exist. All we have is the measure of things, their dimensions, or the distance between them or the space they occupy conceived as an extension of a rigid body, which may likewise change with change in condition.

The datum of physical science is not awareness of a sensation but awareness that a sensation is like or different from a sensation which we formerly had. Granting this, the sensation of one person alone provide sufficient material for structural analysis. Such analysis would never take us outside a single consciousness and therefore would give no indication of a world external to that conciousness. The recognition that physical knowledge is structural knowledge abolishes all dualisms of consciousness and matter. Dualism depends on the belief that we find in the external world something of a nature incommensurable with what we find in consciousness, but all that physical science reveals to us in the external world is a group-structure and a group-structure is also to be found in consciousness. When we take a structure of sensations in a particular consciousness and describe it in physical terms, as part of the structure of an external world, it is still a structure of sensations.

It must be remembered that the elementary particles are not actual data for our knowledge. The datum is our observational knowledge, which, since it is of a communicable character is necessarily a knowledge of a group-structure and the elementary particle is a product of analysis of this group structure. We must, therefore, try to understand conceptions suitable for the expression of correlation of experience instead of conceptions suitable for the description of an absolute world. If Science is the study of the rational correlation of experience, then the endeavour of the scientific philosopher must be to extend this rational correlation from the limited field of experience to the whole of experience.

The datum represents communicable knowledge. As a result of communicating structural knowledge, we soon find that the structural contents of different consciousness are not wholly independent.

If we find a non-correlation (as in waking from a dream), the independence that was seen in the dream was not an individual possession of several members, it was characteristic only of the particular combination that is studied.

Physicists prove a simultaneity which is the same for all human beings at rest relative to each other on the same frame of reference. All that is empirically given are sense qualities, that are relative, private things, varying from person to person and hence relative to the mind that is apprehending them. Every system is tentatively true. In every system, single experiences are coordinated in such a way with the structure that the resulting coordination is unique and convincing.

There are proper relations between the optical observations made by equivalent observers. Each map made by an observer is a mere correlation of the whole or part of the space he adopts with the point events throughout the Universe to which he assigns the same value of the time coordinate T. This means that the only events which an observer actually experiences are events at himself.

In modern physics, the laws of conservatism are of fundamental importance. The laws of phenomena are determined by the fact that they must be invariant under such transformations. The alternatives of continuity or discontinuity have nothing to do with nature but are applicable to our conceptions alone. Change is an illusion or an appearance due to our special mode of perception. Change becomes possible only through the lapse of time and time is no fundamental entity. As there is no absolute space, so there is no absolute time. Motion is mere appearance which arises by splitting the world-continuum into space and time. As in dream, so in the waking condition.

Generally a man's capacity is limited to the knowledge of something out there and something earlier and later. This is due to his body moving with the earth round the sun or on the earth. But his thought capacity reaches further and finds a wide variety of discordant scales of time due to various states. Time and space have quantities as well as qualities according to whether the observer is an embodied observer or a disembodied observer. The whole trend of modern scientific views is to break down the separate categories of things, influences, forms etc., and to substitute a common background of experience; whether we are studying a material object, a magnetic field, a geometrical figure or a duration or time, our scientific information is summed up in measures. Measures are relative according to the point of observation. The frame of space comes into our minds with our first perception of space. Observers on planets with different velocities have different frames of location. It provides an alternative standpoint in which the centre of interest is shifted from the entities reached by the customary analysis (atoms, electrons, protons, etc.) to qualities possessed by the system as a whole which cannot be split up and located a little bit here and a little bit there. It would be meaningless to say that a particular fraction of the organisation is located in a particular molecule. Our knowledge of the external world cannot be divorced from the nature of the appliances with which we have obtained that knowledge. The truth of the law of gravitation cannot be regarded as subsisting apart from the experimental procedure by which we have ascertained its truth. It is an error to transfer a concept into a field in which it is inapplicable. The more useful the concept in its own field, the greater the danger of transfer. The lure of a concept that clarifies another field is strong and many public workers follow it. Mahatma Gandhi tried to combine religion and politics but said on the last day of his life that this world was wonderful.

After the theory of relativity was discovered in 1905, it became a world sensation. It changed our entire conception of the relation of man to the Universe. Previously, it was believed especially by the western people that man came and went, generations passed but the flow of time remained unchanged. Since Einstein all this ended. The flow of time itself can be changed. To many people this appeared incomprehensible. The same is the case with space. Einstein proved that the presence of material bodies produces certain curvatures in space and the path of a particle moving in a gravitational field is determined by this curvature of space. This was not understood by many persons. A curved space simply means a space on which the sum of the angles of a triangle formed by geodesic lines does not equal to two right angles. It is futile to try to picture what a curved space looks like except by describing the measurement of angles. On this theory inertia becomes equal to gravitation. It is not an intrinsic property or attribute of each particle of matter but rather is a relation between each particle and the whole system of masses of the Universe, seen by the observer. In other words, the observer is an actor as well as a spectator in the drama of life. For instance, a medical student may be examining the inside structure of the body of a frog but it must be remembered that his own body is on the earth and moving with the earth, therefore in examining the outside things, the observer at the same time places himself at one place and thus creates his system. A complimentarity does exist between explanation and volition.

The central position of the concept of wholeness in biology, psychology, sociology and other sciences is generally acknowledged. But what is the meaning of wholeness? It is related to the principle of complementary. But it is not centered in things that are to be observed and does not exist before and after the act of observation but it is centred in observation. There is nothing beyond observation itself.

In the quantum theory of Heisenburg, it is impossible to measure simultaneously the position and the velocity of an electron. This view can be modified as follows:–

If assumes that position and velocity are well–defined attributes of the object, whereas the point is just that we are forced to give up the notion of "autonomous attributes of the object." Complementary is not a physical but a philosophical doctrine because it does not refer to matter in motion but to concepts and their verbalisations. All the confusion is produced by speaking of an object instead of the way in which some words are used.

We are not disturbing the phenomena by our observations because there are no observed things beforehand. Therefore, causality should be transferred from the objects to the system. Einstein once said that there is a chronological order of situations but there is no past present and future. Therefore we must not deal with actual observations, only with possible observations due to our moving with the earth round the sun in our waking state and many other similar subjective causes. We cannot therefore say whether we are observing the object or whether we are producing introspective psychology as in dreams. The absolute distinctions between the subject and object is no longer valid and there is a sealed unit or integration. This is examined in the next chapter.

CHAPTER VI.

INTEGRATION

Integration means wholeness. This can be experienced either by uniting differences or by denying differences. The path of Yoga and devotion adopts the first method. Vedant adopts the second method. Those who are able to manipulate non–linear equations adopt the second method. If we consider pressure of a system or temperature of a system, we have to deal with non–linear methods.

Integral education means complete education, after which nothing further has to be learnt or known. The Upanishads firmly declare that एकेन विज्ञानेन सर्वं षिज्ञातं भवति i. e., by knowing the one, all else is known. Such education was imparted and is still being imparted at some Ashrams in India. In the west, the possibility of such education has been realised by some western thinkers after the discovery of the theory of relativity.

Integral education means that only man's ignorance has to be removed. As in dream so in the waking condition. If the dreamer's ignorance is removed in his dream, he negates the ignorance of others in his dream.

Waking man's ignorance is in the same state. The science of relativity says that waking condition is not common for all men. Therefore, only one man's ignorance has to be removed. Such is the wonderful result of an integral education. Empirical sciences study life in its phenomenal phase as appealing to the senses and the intellect, while integral philosophy endeavours to obtain a comprehensive view of life as a whole and to grasp its very essence.

Life studied only in one of its manifestations is illusive in its nature. This has given rise to many different and opposed views among philosophers who severally group themselves under the heads of idealists, realists, monists, pluralists, nihilists and so on. This irreconcilable divergence is due to partial views of life, i. e., life not considered as a whole but as restricted to its manifestation in the waking state alone. When we speak of the world or life, we commonly mean our Waking experience and if we happen to refer to the states of Dream and sound sleep, we regard these only as adjuncts to Waking. This is sufficient for practical purposes but a correct understanding of the underlying principle of life requires that we should consider life in its entirety, which, however, is impossible so long as we subordinate the other two states to Waking. There is not a common time between the states of Waking, Dream and sound sleep, and therefore one state is not the cause of another state, and one state cannot be subordinate to the other. Many thinkers of the world therefore err in their notion that Waking state comprehends all life. The flow of life is punctuated by the states of Deep sleep, Dream and Waking. Many thinkers take it up at the Waking stage and attempt to reconstruct life by piecing together the recurring intervals of Waking alone, to the utter exclusion of its other two phases, with the result that the true nature of Reality is utterly missed.

Urban or city life has a tendency to narrow the angle of intellectual and moral vision. Many persons in city are fully occupied with their daily pursuits and nothing is more real to him than the means by which they earn their bread or the social and domestic events which concern them in their struggle for existence. An active man has no time for spiritual meditation. One who is absorbed in duties of immediate urgency feels not the goad to discern truths transcending the present moment. In the midst of a multitude of active pursuits many men attach the highest significance naturally to the one (waking) state that tasks his own energies and thus he develops a bias against the Dream or Sound sleep. Their minds become unfitted - for a comprehensive grasp of questions affecting mankind as a whole. For them, philosophy appears to be something too high or too fanciful to be of any practical value.

The Vedantic interpretation of life being based on the experiences of waking, dream and sound sleep is all inclusive and perfect. Our organs of perception are suited only to an outside view of things. Duration which is the ground work of the waking condition can be neither felt or observed or cognised in any manner in Deep sleep and what may be felt, observed or cognised in Deep sleep or Dream is not taken as real and does not admit of being reduced to the terms of the Waking consciousness. Waking and Sleep are two actually opposed states with distinct characteristics and the one can by no means be conceived to interpenetrate or blend with the other. Sleep obliterates all means of Waking and vice versa. Time being abolished in sleep, it is not corrcet to say that at some point of time in sleep, the state is preparing to change in waking, and waking even when at dullest cannot conceive sleep. So long as we only feel sleepy, we are really awake. Sleep comes when the waking process is completed. We cannot wake and sleep simultaneously. As to the transition from Dream to Waking, it is so sudden and so instantaneous that the intellect feels its powers altogether crippled to explain the change. Hence it must be concluded that Deep sleep, Dream and Waking are three independent and distinct states each with its peculiar characteristics and each implying the absence of the other two though pure consciousness as the witness is invariably present in all. For, it would be impossible for a man to refer these states to himself if Pure consciousness as their basis were not presupposed.

Sleep and Waking seem to succeed each other but sequence demands a continuous basis of time. Waking ends when sleep begins but continuity of time would imply the persistence of the Waking consciousness. Change as a concept or as an event must imply a changeless consciousness. Spiritual balance is restored when this higher unity is recognised. When a man says "In my childhood, I was fond of swimming," there is certainly a vast change between the ego as a child and the ego as a man. Every part of his mind and body has undergone continuous alteration. But memory enables him notwithstanding the diversity, to call up his boyish experience and unify the different aspects as belonging to him. Behind all these aspects there was a witness. The western psychology does not explain the nature of time of the experiences of the Dream and the sound sleep. Time and change are limited to the surface flow of the Universe. A biologist studies life in its external aspect as presented during one waking state and cannot know it as it is in itself. When I say "I went to bed at 9 o'clock and slept till morning," I know that I was awake only till 9 and then my waking ceased, and my waking consciousness was absent during all the time I slept. This sequence is not like the sequence of events in the Waking state in which I am aware of the continuous flow of time throughout, which I feel in the form of duration. To conceive sleep and waking as occuring one after another in the same time-series is erroneous.

In the case of Dream, the utter impossibility of referring its events to the same time series as the Waking becomes more apparent. According to the Waking time Dream might be very short, say five minutes but during the dream one may have passed five days. Dream events cannot claim a place in the Waking consciousness. The monobasic view regards pure consciousness as the invariable subject of all perception. In pure consciousness Being and knowing are identical. The world and our individual consciousness must be both referred to pure consciousness and not traced one to the other.

For the modern thinkers, the pleasures of the practical life are supreme. The evolution of the world is another incurable fad.

The belief in the word's past is made possible through memory of our past life But past tense is remembered with knowledge of the present tense, therefore past tensions are equal to present tensions. Hence, the reality of the world is a noton derived not from the external world but from the intuition of the Reality of our own self-consciousness which is simply transferred to the world and this consciousness looks upon itself as transitory and fleeting in the midst of eternal wholeness.

The I in the dream and the I in the waking and the disappearance of both the I and not-I in the sound sleep must all rest on a common spiritual basis which transcends all the three states. When a man is engaged, he may be unconscious of the presence of a visitor. Ordinary man is said to be conscious when he can be aware of a physical or mental object. The activity of the subject is thus synchronous with the presence of an object. This is ego-consciousness. It remains attached to objective materials. Pure consciousness cannot be experienced as an object. When we describe sleep as an unconsious state, we mean only that we had no intellect to cognise objects or that there were no objects to cognise, not certainly that we were reduced to the condition of a block of stone. There is some consciousness without which even this experience is not possible. It can be called pure consciousness. It transcends the region of Time, space and Causality and is called the Brahman or the Absolute. In sound sleep, there is neither ignorance nor desire nor action, and non-cognition is due to the absence of multiplicity. There is no increase o oy in sleep. Its joy is so great that men lay aside all activities for a short repose on the lap of sleep.

What we require is a great immediacy in

thought, i. e., we must study man's immediate experiences of his three states of waking, dream and sound sleep. This will supply a good formative and unitary progress. Other sciences which give diversities in life are of no use. They take us in the past or in the future. It is of no use to go on a voyage away from the immediate experiences of man. We must have a simple process of correcting the mistakes of life and this consists in giving sufficient attention to the immediate experiences of human life.

The contemprary sense of loss of coherence, of disorganisation of human existence, is not merely the concominant of a time of rapid change. It is also the expression of a disorganization of our rational awareness. Thoughts of an average medium man are internally disorganised; there are no elegant ordering principles to guide thought along clear channels through the diversity of experience. This is because there is no cultural plan of life. Behind all changes, an integral power is continually working. It is the Supreme beauty in the general forming power.

Integral education is the king of all other educations. It indicates both what has to be learnt and what has to be unlearnt. It gives a type of experience in which there is an integral undivided consciousness, in which feelings are fused, ideas melt into one another, boundaries broken and ordinary distinctions transcended. It is first and foremost self-education. At the animal level and even at the level of ordinary man, there is no self-education. Desire in any form is an obstacle to integration. Desire creates false experiences and persuades the individual that his experiences are true. Desire persuades him that he has a great spiritual political or social work to do in the world but ultimately leads him to disappointment, disintegration and failure.

The goal of an integral life is to take an integral joy. It sees the universal beauty, sees beyond the object. There are two methods for integration as follows :–

1. An artistic or yogic joy is created by increasing affirmation;

2. Vedant believes that a created joy cannot be eternal; joy must be an eternal accompaniment of the spirit. Therefore, it proceeds by negation of all temporary values. This method also leads to integration but it reqnires a great purgation of soul from all sensual pleasures.

In the first method, peace and quiet comes with good concentration of mind. In the second method they come by good relaxation of mind. A good concentration enables us to conquer space. Both the methods have their own utility.

In practical life, where we have to communicate with other persons, we have to accept a limited time and a limited space and this brings about a certain kind of disintegration. In ordinary perception, the apprehending mental mode (Vriti) and the object (Vishaya) should not only occupy the same position in space but also the same moment in time. The mental mode in the from of a perceptive process occupies the present moment in time. The perceptive process and the perceived object should occupy the same unit of time. Otherwise the perception of pleasure would be quite the same as the recollection or memory of pleasure. We can separate memory and perception if we admit another condition of perception. In the act of perception, the process and the perceived object must occupy the same time series. In the memory or recollection of pleasure, the pleasure which is the object of recollection exists in the past while the apprehending mental mode (Vriti) in the from of recollection exists at present, so that the two are not co-equal.

Hence in order to exclude the act of recollection from the act of perception, we must lay down another condition of perception viz., that the object of perception must exist in the present time. As the times and spaces of different persons are different, complete integration cannot be secured in practical life. Therefore, Vedant proceeds by the negation of all temporary objects and all temporary values. Especially, Vedant negates the temporary experiences of Waking, Dream and of the sound sleep One state is atonce negated in another state. Even in the waking state, our senses in contact with the external world are affected by objects in a certain determinate manner, i. e., the appearance must come under the conditions of our sensibility and be invested with the forms of space and time. There cannot be plurality of minds. When I speak to another I am simply speaking to myself and though I may be hotly discussing with an uncompromising antagonist, I have not travelled from myself because even difference in views implies a fundamental identity of nature and my opponent must understand me before he disputes with me. Therefore, we have to create a temporary integration. The understanding must be the same on the part of both as otherwise the opposition is meaningless, that is to say, there cannot be two separate minds, as in that case the correspondence between them which is radical cannot be explained. This is a temporary integration and is confined to the waking state. In a large mill or workshop, every wheel has its own time. Similarly in the human life every event has its own time. Similar events have similar time. Therefore, only men of similar nature can talk and communicate with one another. It is said that birds of a feather meet together.

Time, space and causation characterise waking and dream, but their dominion is within each state, not outside, so that the states have no connection of any sort with one another. We can get a temporary integration in dream, and the waking state but one state is completely negated in another. Therefore, we get no time experience in pure consciousness which is our true essence. Absence of the world is unthinkable in the state in which it appears but it is not continuous in any two states. It is therefore real in and for its own particular state. The world is totally negated in deep steep. Therefore, it is not absolutely true even in the waking state. It serves a temporary purpose. Manifestation being empirical cannot be connected with the Absolute by a causal relation which cannot pass beyond the limits of the intellect or of the empirical life.

The problem of Maya arises on the side of the world, never on the side of Truth or pure conscrousness. Several thinkers consider positive ignorance as the cause of the world but this is a mistake. Causation is an empirical concept. It is limited in its application to one time series. It cannot enchain ignorance which is supposed to rule infinite such series. When Brahman is realised as one's self, it is perceived to have been one eternally with no second entity beside, in the past, the present or the future. It never was, never is, never will be, involved in ignorance of any description For the notion of ignorance involves duality.

A philosophy which is restricted only to the experiences of the waking state, leads us to aim at perfection in the study of Astronomy, Physics, Biology, Sociology and Politics and forces us to believe in the doctrine of evolution and progress; but it is inadequate to pierce the phenomenal veil. The tribasic view or the view of the three states viz., waking, dream and sound sleep is the only means of transcending the veil of time and space and arriving at Reality and integration. It is not an art of wisdom to search for a time-table for God, who is eternal, pure, conscious and bliss. Recognising the spirit which is one in all, one cannot raise his head against another, for that other, whether an individual, a community or a nation is one's own self and none else. The thought of the future dissolution of the earth or of his own body will not disturb a self-realised man because he knows that he is in essence pure consciousness, which is beyond the ravage of time or circumstance. This kind of knowledge requires new kind of teachers and new kind of education.

CHAPTER VII

TEACHERS OF TEACHERS.

Ordinary teachers that we find in high schools and collges; may help us to advance towards truth or reality to some extent but they will not enable the students to conquer time and space. This requires a new kind of integration. The world has always claimed more from true philosophers and sages than from men of professional distinction in science, art and politics, demanding from the philosophers not only high intellect but high character. The temporary delights of the world do not attract the sages,

Before Einstein's new physics, came to be known, most of the western philosophers took it for granted that expressions like "flow of time" or "simultaneity of two events" had an objective meaning. The new science of relativity scrutinised these presuppositions of philosophers and invalidated them. Our present educational system generally produces a student of science who becomes an expert in narrow field but remains completely ignorant about the main purpose of life and about the true meaning of time and space and how to transcend them. Therefore, disintegration continues. Sometimes it removes one kind of disintegration and creates another at the same time. The problem of right education is a vicious circle. How to educate a student with uneducated teachers ? As a farmer makes a selection of seeds, as air pilot is selected with great care, so school teachers must be selected with great care. There must be departures from the average. Therefore, in India in ancient times, we had a special caste of teachers who were called Brahmins. They lived a simple life, they controlled their senses and followed a cultural plan for the whole period of life.

They preferred a solitary life- In their daily Gayatri Mantra, they ask for Divine guidance of their will and understanding, not or daily bread. They voluntraily bore privations of poverty with the sole object of spreading culture and enlightenment among all mankind.

In modern times, population has increased and old methods are not applicable. As the intellect has become material it cannot fathom the spiritual depths. Therefore organisations have sprung up. As one man's intelligence is not sufficient to find the correct path upward we have started parliamentary procedure for all departments of life but everything cannot be organised. Birth and death do not occur in company. Single one is born and single one dies. The size of the objective world or its resplendant glory is as nothing to man in comparison with one true notion or one act of kindness. We have again to find a single process to remove the dualism of matter and mind. These can be combined in a form of structure in which the parts are not important but relationship is important. The only function of the individuals is to build up a right pattern. Pattern means a desirable way of life. Such pattern will determine the property of its constituents. It is the duty of the University to produce an integral pattern of life, otherwise it will remain as a diversity.

According to modern science, space is structural and is nothing more than the relation between particles. A spatial form should, therefore, be regarded not merely as an objective reality but also as a scheme in our brain-minds. Similarly, Time is a mere relation. We are moving with the earth round the sun and experiencing days and nights but that is only a relation of our body with the sun in our waking state. That relation changes in our dream state and in sound sleep. Therefore, time and space are not facts, but only relations. We now want teachers to explain to the students the nature of these relations. At present in many high schools and colleges the teachers are teaching only the atomic or objective aspects of the world and not the relational form. A relational aspect will show the pattern of life. Each pattern has its own internal order. As in dream, so in the waking condition. In a patter or a system, every part is harmoniously related to the processes characterising the system as a whole. The objective teachers try to find perfection in analysis, atomism, precision and quantity, subjective teachers will find perfection in pattern, order, Dharma and Unity. Science and philosophy do not begin only with facts; one of their chief duty is to uncover the facts by removing misconceptions. This is called आवरणभंग in the Indian Philosophy. This method requires new kind of teachers. Such teachers avoid crowded centres of life and live mostly in forests and on river banks. They are not much attracted by the life in the towns which are generally peopled by merchants, artisans, labourers, social servants and politicat men with objective turn of mind. Urban life has a tendency to narrow the angle of our intellectual and moral vision. It is more occupied with vital pleasures and nothing is more real to it than earning bread etc. An active man has no time for meditation. He has a different pattern of life.

Those who like the objective pattern of life, assume that the ultimate laws for which they are looking must describe the properties of single particles. He tries to ascribe the changes in the patterns of life, to the physical properties of the ultimate particles or to the vital needs of the labouring classes. But the majority of the labour classes are like machines, they have no power of original or creative thinking, they have no properties. Some of the leaders want to make them property-holders, but without subjective education, they will require more objective happiness to feed their vital passions, They cannot supply a pattern of life, therefore, they were kept formerly in uncultured class.

The laws of a cultured life express the changes in whole patterns and supply a gradual course for acquiring a civilised life. These laws cannot be expressed in terms of properties of single parts such as the properties of the labourers. The new educational ministers of our states will have to find properties of the systems, each with its specific structure, with a view to bring absolute unity. Absolute unity lies in the operation of one general law of change, while the differences of particular systems lie in their individual structures.

The socialist structure of society adopted by the ndian National Congress does not show the method of realising Absolute (Divine) Unity. It is true that for the majority of the people physical needs and vital needs are important. But if life is limited only to these patterns, it will not be a simple and true life. Only a new philosophicul doctrine of true structure and form will give a right direction to the new experiments now made in

India for better life. It may be necessary in future to define change as change in form of life or in other words, there must be a tendency towards simplicity in form and order in life and simplicity in regularity. Instead of the degree of Bachelor of teachers, we will have to start a degree of Master of Teachers (M. T). In the latter degree the course of instruction will be a change from a state requiring more independent numbers to describe it, to a state requiring fewer independent numbers. This will require the teaching of the relativity of time and space. When education is controlled by the State which is more political and historical, time and space will remain as fundamental and the social pattern will meet with many independent elements. This way, the human life will be more and more complex.

But the present political leaders are rightly raising the question " What has the Church done in the past ?" Why has not the Church been able to give a better direction to the Society in the past ? These questions were placed in 1947 before several Bishops and Deans of Great Britain. Their replies are briefly given below :–

1. The Church is doing its work properly as before. It is training sinners in the art of

be coming saints but this can be done only in the case of willing sinners who want to be converted. It is faithfully performing its task but the number of those who wish to be converted has considerably decreased.

2. What is required is not more Christians but better Christians.
3. There must be a concerted and long term policy of religious education.
4. The Chruch is not a device for labour-saving or even for increasing the amenities of life.
5. The evil has broken lose and is abroad in the world. Many have also come to believe that evil is real in the affairs of the world.
6. Any cinema picture that wins the approval of more than ten per cent of the population ought to be at once destroyed.
7. The spiritual problems are more difficult for those minds which have not received some training in such things.
8. Christianity is still a young religion.
9. The newspaper editors are giving more prominence to small defects of the Church and do not publish the good work it is doing.

10. The demand for higher standard of living is a sorry foundation for government; the aim of getting on in the world is an imperfect basis for education. There is a weakening of parental authority and responsibility, the decay of the family, the spread of divorce and loose standard of life.

11. Force is the weapon of the State, love is the weapon of the Church.

12. State-controlled secular education is one of the great perils of the day.

13. The Church cannot decide the issues of peace and war, rather it makes our statemen good Christians who would judge the situation as wise and good men.

14. The sensationalism of the Press and the radio, the sensual advertisements and propaganda seeking to control public opinion in the mass have profoundly affected the patterns, habits and responses of men's minds.

15. The New Testament has said that in the world ye shall have tribulation but be of good cheer. Economic questions did not interest Christ at all. Christ refused to arbitrate in a dispute about poverty. His gospal was one of spiritual regeneration, not of social reform.

16. The humble, meek, merciful, just, pious and devout souls are everywhere of one religion.

17. Many people have been secularised by the economic struggle or by the conditions of industrial life or by a general drift of scepticism. The fear of unemployment has ousted the fear of hell.

18. Religion is preached through radio but it cannot be an easy substitute for the hard work of the Churches.

19. Idealism is out of place in business. The Church has failed but the whole burden of responsibility does not rest on the Church.

20. All great social forces are not merely capable of perversion, they are often perverted. No high level of culture can be sustained in mechanical jobs and increase of cinema habits.

21. The Churches have failed because they are cluttered up with unconverted people.

22. All the evils of life have fallen upon us because men will not sit quietly alone in a room.

23. God meant every part of life to be capable of expression as worship. Modern civilisation is making that impossible.

24. We have a wrong view of ourselves and wrong view of the world. The former due to pride, the atter due to ignorance.

25. Train people for marriage and home so that they will be really responsible in the creation and training of children.

26. The Church needs to be far more clear and sure about its message. If the trumpet gives an uncertain sound, who shall prepare himself for the battle?

    The preacher requires many gifts.

All this means that in the upward scale, there are less number of independent elements. In material wants, we have to face many independent elements. The properties of a complex structure often depend on the character of the structural pattern rather than on the individuality of the units that make up the pattern. One Mahatma may be able to change the character of the social pattern. Majority of votes will not be able to do this work.

A simple order beneath apparent complexity awaits discovery. The emphasis on statistical laws is misleading. In the ancient Hindu social system of Varnashram, there are laws of patterns of life, and Brahmins were reserved as a class of teachers of teachers. They preserved the right pattern of the teaching class. They gave a plan of life not only for their own class but for other classes. There is no plan of life for the society at present. We have seen sudden advances in the history of science but they have excluded the culture of man. In this period, we move from less errors to more errors.

Quantative methods tend to rely in analysis and precision whereas qualitative and creative process is a combining and simplifying process. In the latter process the number of independent elements are reduced. But this requires new kind of teachers. The essence of creative activity does not lie in a mere selection of material from already given elements but in a simplifying process. A simple process consists in explaining the whole universe by means of only three states of waking, dream and sound sleep and in taking a man beyond them. Such a process will be accepted by students of all religions in all colleges, as all men are daily getting these experiences. But that requires different kind of teachers. For the purpose of experiment of a new adventure, stability of life is more necessary than continual revolutionary and disturbing transformations.

The present social sciences have neglected the wholeness of man, because for wholeness we require cultured teachers. They are the persons who can see, name, and give an effective pattern of relationships in any situation. The only function of the individuals is to build up good pattern with correct relationships. The stages of life or a plan of life are more important than the material components which lack individuality. In the right stage, it is possible to find eternity in a moment like waking from a dream. As time is relative, it is possible to find existence and creation simultaneous with perception. As in dream, so in the waking condition.

This kind of education requires a different kind of teachers. They must be seers and not merely professors. They must lead a celibate life and a simple life. The sages of the Vedic period were not incompetent to appreciate the advantages of a town life. If power, riches and enjoyment were their ideal, they could have successfully competed others in that line. But they knew the defects of these pleasures, therefore they laid upon themselves the severest moral discipline altogether inconceivable to us or perhaps impossible in the present age. They were not so advanced in some sciences or possessed such appliances as make life delightful now-a-days, but they attained spiritual powers and rose to such heights of literary splendour which will remain a marvel for all time. They have left for us a vast valuable literature even when there was no fecility of a printing press. Some of these were invited by the kings and honoured. They lived a life of self-control and self-denial. Budha gave up the happiness of his kingdom for the sake of truth. So did Bharatuhari, Gopichand and Bharat, etc. Politics was for them of a lesser value than wisdom of the self.

For honouring such sages or spritual teachers, a special day was specially kept apart. It is called Guru-purnima day. It is the full-moon day of the Ashad month according to the Indian calender. It is a day when the disciples are worshipping their master.

In the present system of college education, the teachers are changing at every hour or period, and the numbers of students are increasing so fast that the teachers have no time to give personal attention to their students. The number of colleges are increasing and the numbers of students are fast increasing. Many of them fail to get admittance.

Even after passing the examination, they do not get employment. All these defects are due to over-population and an erroneous culture, and want of good quality of Teachers. The students have no respect for many teachers. The whole method of education requires to be revised, in such a way that students may get integral education in all our universities and students from foreign countries may come to India for studying this education. This work requires different kind of teachers and a different curriculum for study. Integral education alone will enable the students to conquer time and space.

APPENDIX

Creation and perception at the same time

SYMBOL OF DATTATREYA

If human life is to be improved, it is necessary to understand the relations between economic, social, political, moral and spiritual fields. The wonder of the human life is that the same mind that has the categorical forms in it and projects them upon nature also projects the nature and its specific laws. Why then is this apparent otherness of nature and specific laws which are sought after by the mind? The answer is–this is how the mind can regard the world as real and so enjoy it as an experience, just as it enjoys the dream–world which also it projects and alienates for the purpose of enjoyment, though on a lower level.

By deep philosophical reflection, the basic categeries that appear to be out there in nature (time, space &c) are found to be in the mind. Such an analysis with its results was first given by Shri Gaudapadacharya, and Shri Shankracharya and in the west by Kant. That the sense data and their specific laws ordinarily revealed by the senses and other inductive enquiry are also the work of the same mind is at first conjectured from the fact of the application of the categeries to nature. The analogy of our dreams and delusions also helps this conjecture.

The human mind has a wonderful property. It is both creative and recognitive while ordinarily forgetful of this real nature of knowledge. Its creative aspect comes from रजोगुण, its congnitive aspect comes from सत्त्वगुण and its forgetful aspect comes from तमोगुण.

When a man acquires depths in philosophy and becomes self-aware, he comes to know that the world has a subjective origin. Philosophy apparently spoils the splendid dream by taking off the aspect of reality or givenness from the sensible world lent to it by the mind in its self-willed delusion and love of sport. It is as if the mind through its poetic activity conjures up a charming dream world, while philosophy, the proverbial enemy of poetry exposes this dream and makes the all sensual charm fly at its cold analytical touch.

The knowledge that is free creates a world and regulates it by laws and takes all this as real, for a sport cannot start unless these are taken seriously as given from outside. Modern scientists also have come to believe that the laws of science both general and specific are mere conventions and may be changed at will. They are necessary so far as some rules are necessary for understanding phenomena or playing a game but conventional so as far as there may be alternative sets or fields for them.

A critical reflection on science and philosophy lends to a view that while accepting everything in science as proper in the plane where it works, it shows the relative status of this plane with regard to a standard that is ultimately our self or consciousness. The subject that knows the empirical world is the expirical self (प्रमाता), while one that is aware of this knowledge as its own making and so as illusory is the transcendental self (साक्षी). To the latter, the world is there as a dream, which therefore, it can fashion as it pleases, just as we sometimes do in our dreams when we are conscious of it as such. This state of the self is God-like. The self that attains this state is free from the bondage of the world, which still appears to it to be there though like a dream. When the time and space of the self are changed even to a smallest extent, the whole equation drops and a new equation is created. Philosophy is a spirital science that transforms our life by transforming our time and space.

The moral laws also appear as self-instituted rules of a joyous game. The laws of morality are conventional in the sense that they are, after all, rules of a game and there might be other rules in another game, and all this play is an imaginary affair. A reflection upon our mental behaviour will take us beyond the superficial view of it fostered by a positivistic outlook. Things that appear as given and self-subsistent in our naive attitude shed off their self-contained look and seem to be somehow related to us borrowing their apperance of self-existence from ours who want our counterparts to play with. Deep philosophical reflection is a sign of our waking from the dream of life in this world. This reflection may start from anything which it judges with the criterion of self-subsistence and finds it falling short of this reality. This criterion is derived from self's own nature and all else is rejected as a shadow of reality and declared " not this, neti." So, the truth may be reached from any point in the world grounded on it.

Modern science has metaphysical implications but they have to be brought out through reflection upon the method and not by speculating upon its results. Logical necessity flows from our definitions, whether explicit or implicit, and psychological necessity from our common ordinary human nature studied by empirical science. The necessity pertaining to the deep-seated pre-suppositions of science and of life is relative to the situations. Its relativity becomes clear as the philosophical reflection proceeds further and deeper. The practical test of necessity and objectivity is social agreement or public assent but it is not ultimate as is seen from the fact that the opinions of persons have to be first accepted as objectively true. Before one assents or dissents to any of them, one has to undergo the necessary discipline and accept the national and social constitution and see for one self whether the experiences follow one another in the same time-space unit. When the empirical self is transferred into the transcendental self, the time-space unit is changed, the whole social and political equation is disturbed and a new and better view of life comes within individual experience. But this requires a very deep thinking power.

Learning is a process of establishing new wholes, which have definite properties not traceable to parts and their relations. This is the method to reach the Supreme Divine. This means that what happens in the whole is not conditioned by the nature of the parts or their mode of combination but on the contrary what occurs in any part of this whole is determined by the inner structural laws of the whole. Unity is no longer to be derived from discord but is present at the first. It is stated in Shanker Bhashya that न वयं अभेदं साधयामः किंतु भेदं प्रतिषेधामः i. e. we have not to unite differences but to deny differences. All measurable or observable phenomena in nature are differentiations of a pre–existing system. In short, the whole conditions the activity of its parts. Where the balance of the system is disturbed, all the available energy is employed in restoring equilibrium.

What is called the external or objective reality is a relatively late development in individual life like the awareness of self (ego), both being produced simultaneously by the establishment of stable configuration in the waking condition.

Learning by differentiation and assimilation corresponds to the analytic and synthetic methods respectively In the method of analysis, an old whole or pattern disintegrates during perception and a new pattern takes its place or become subordinated to the original. Similarly, the synthesis referred to here is not a compounding of behaviour elements but the integration of a larger whole. The whole structure is very often experienced in right perception and right thinking. Rational insight demands the perception of the structure of the whole, as for example in waking from a dream. Once this structure is seen, the parts will follow one another in a correct way.

Therefore, the Rishis of ancient India gave to the society a plan for the whole life which was meant to realise the Supreme Divine, if possible in one life. Then they divided the whole life into four Ashrams, but with a uniform wholeness in view; their perception of structure was prior to and independent of relational judgements. The cycle of time in India also began with Satyug which gave a wholeness in perception. The Western culture gives one way time from the evolution of parts i. e. from the animal to man. Only recently in the Western culture an organism and its enviroument are treated as one with the help of the theory of relativity.

Ideas of quantities or numbers is a modern development due to the economic view of life. Getting acquanted with numbers means learning their inter–connections or serial attributes as well as their individual features. Every number has its definite place with respect to other numbers in a number space or series, especially with reference to certain prominent quantities. 165 is not only connected to numbers one greater or less than itself but lies between 100 and 200 nearer to the latter than the former. The space of numbers is useful for economic development. There is a different kind of space for social relations, and a different kind of space for political relations. But these are partial spaces. They do not give an idea of the whole which gives us a spiritual space.

The spritual whole is more than the sum of its parts. On the practical plane, it takes the form of configuration, and contemperaneous.

A single experience of wholeness is better than a number of experience of divided lines. An instinctive activity takes a uniform course It is a continous movement, it does not appear as a multiplicity of separate movements but as one articulate whole embracing an end and a beginning. It is a kind of melody and not a succession of tunes. It is insight. An entire figure must first arise, after which the parts or members fall into proper place. Practice makes a man perfect only when right activity and right thinking is rehearsed and not when parts are rehearsed. The historic antithesis of sense and intellect, sensation and thought do not exist in spiritual wholeness.

Rational insight demands the perception of the structure of the whole. This is clearly stated in the पुरुष-सूक्त of the Indian philosophy. Configurational connections are not the results of frequent associations or juxtra–positions but inner bonds imposed by the demands of the total structure. Once this structure is seen, the parts must follow one another in a definite way.

For instance, if we are to have one world–Government, the qualities and benefits of the whole must be continously kept in mind and then parts or regions should be formed. The perception of structure should be prior to and independent of relational judgements. No isolated act can be comprehended by itself. To learn rightly is equivalent to taking into consideration the total situation and to change our understanding into overstanding. We do not want more servants who will think in parts but a new master who will give a plan for the whole social and political state, with a spiritual end in life.

The books of Swami Madhavtirtha can be had at the following places :–

1. (a) Bombay–N. M. Thakar & Co., Book-Sellers, 140, Princess Street.
   (b) Chetna Limited, Rampart Row, Fort.
   (c) Messrs. Taraporewalla, book sellers, Hornby Road.
2. Madras–Messrs Higginbothams & Co. Book Sellers, Mount Road.
3. Calcutta–Asha Trading Co. C 17 Bagree Market, 71 Canning street.
4. New Delhi, Jain Book Agency. 9-c. Prem House, Canaught place.
5. Poona–Oriental Book House, 330 A, Sadashiv Peth.
6. Benaras–Indian Book Depot, (Theosophical Society) Kamacha.
7. Allahabad–New Kitabistan, 15 A, Sardar Patel Road.
8. Surat–Sastu Aushadhalaya, Balaji Road.
9. Baroda–Pustakalay Sahayak Sahakari Mandal, Raopura.
10. Jamnagar–Kashi Vishwanath Mandir.
11. Valad–Vedant Ashram, Station Medra, (Ahmedabad–Prantij Rly.)

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Vedant Ashram,
Post. Valad.
(Ahmedabad Prantij Rly.)

5. The State should either give integral education or transfer this work to the Church. Incomplete education which has no relation to God is no education.

6. Rational living is not possible without a good philosophy of life. In economic and political regeneration, men proceed from cause to effect and create quantity symbols. In the spiritua process, there is a return from the effect to the cause and then we get good quality of men

7. In social service, th less cultured class shoul serve the more culture class Instead of mor servants, we require few good world-teacher They will change th face of the earth.

8. A new state-approve religion is necessary. must be able to sol the maximum number life's problems wi minimum number independent elements. must be based on t experiences of wakin dream and sound sle and on the science relativity and this w be acceptable to all.

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